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THE

NEW-JERUSALEM MAGAZINE.

Vol. VIII. JULY, 1884. No. 7.

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NEW-JERUSALEM MAGAZINE.

VOL. VIII.—NEW SERIES.—No. 7.

JULY, 1884.

THE "TEACHING OF THE APOSTLES" AND THE MINISTRY OF THE PRIMITIVE CHURCH.

THE little work recently brought to light and published in Constantinople by a bishop and scholar of the Eastern Church, purporting to be the "Teaching of the Lord through the twelve apostles to the nations," is in many ways a remarkable production. Whether we accept it as the veritable work of the apostles, or, at least, their teaching embodied and put into systematic form by another, or whether it is to be regarded as of later date, though certainly not later than the beginning of the second century, in either case it unquestionably represents the thought and usage of a very early time in the Christian Church. For ourselves, we have no hesitation in assigning it, with Zahn, Schaff, and other scholars, to the first century and the apostolic times, or to a date not later than the first epistle of Clement of Rome, which is commonly fixed at A.D. 95.

There are many questions of interest touched upon in this little document, which will be matter of discussion in the Churches for a long time to come,—notably those of the Divinity of Christ, of the mode of baptism, of the exclusive use of the Lord's Prayer, and one or two others. But none among them all, it may safely be said, will give rise to more, and more earnest, controversy, than that indicated in the title

to this article, namely: The Constitution of the Priesthood or Ministry in the Primitive Church. In order that we may have a clear view of the question, we here transcribe, in an English version, the whole of the "Teaching" relating to that subject, beginning with the last sentence of Chapter x., which treats of the Thanksgiving after the Eucharist or Holy Supper:—

"But to the prophets permit to give thanks at such length as they think proper.

"Chapter xi.— Whoever, therefore, shall come and teach you all these things, which have gone before, receive him; but if the teacher himself turn aside and teach another teaching to the overthrowing of this, do not hear him; but if to the promoting of righteousness and knowledge of the Lord, receive him as the Lord. But as regards the apostles and prophets, according to the ordinance of the Gospel, so do ye. And every apostle who cometh to you, let him be received as the Lord; but he shall not remain more than one day; if, however, there be need, then another; but if he remain three days, he is an impostor. But when the apostle departeth, let him take nothing except bread enough till he find lodging; but if he ask money he is an impostor. And every prophet speaking in the spirit, ye shall not try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one speaking in the spirit is a prophet, but only if he have the ways of the Lord. From their ways, therefore, shall the impostor and the prophet be known. And no prophet who appoints a feast eateth of the same, if otherwise, he is an impostor; and every prophet teaching the truth, if he do not the things which he teacheth, is an impostor. But every prophet, proved, true, acting with reference to the earthly mystery of the Church [that is, with a view to the Divinely-revealed order of the Church on earth], but not teaching others to do all things that he himself doeth, shall not be judged by you, for with God he hath his judgment; for so also did the prophets of old. But whosoever in the spirit shall say, Give me money or something else, ye shall not hearken to him; but if for others in need he bids you give, let no man judge him."

"Chapter xiii.— But every true prophet, willing to abide among you, is worthy of his maintenance. Likewise a true teacher, he

also is worthy, like the laborer, of his hire. Every first fruit, therefore, of the products of wine-press and threshing-floor, of oxen, and of sheep, thou shalt take and give to the prophets, for they are your high priests. But if ye have no prophet, give it to the poor. If thou makest a baking of bread, take the first of it and give according to the commandment. In like manner, when thou openest a jar of wine or oil, take the first of it and give to the prophets; and of money, and clothing, and every kind of goods, take the first as may appear good to thee, and give according to the commandment."

"Chapter xv.—Choose ye, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek and not lovers of money, and true, and approved; for they also exercise for you the office of the prophets and teachers. Despise them not, therefore, for they are honored of you together with the prophets and teachers."

Now whatever view we may take as to the validity and authority of this teaching, no one, we suppose, will deny that it is a faithful account of the organization and nomenclature of the ministry of the Church at the time it was written. And as this is, as we shall presently see, identically the same as that found in the New Testament, it seems plain that the "Teaching" dates from a time (as we have before expressed our belief) very shortly after that of the New Testament writings, if not within the age of the apostles themselves. We have here apostles, prophets, teachers, as in the two places (1 Cor. xii. 28; Eph. iv. 11; Cf. Acts xiii. 1) where St. Paul gives an enumeration of the orders and *charismata*, or spiritual gifts, in the Church. We have also the mention of bishops (evidently presbyter-bishops, or elders) and deacons, as in the Pastoral Epistles. Again, we have apostles and prophets coupled together, as in several places in the New Testament, as Eph. ii. 20; iii. 5; Rev. xviii. 20.

As respects the term apostles, it is evident that it is here employed not in the specific sense, in which we now use it, as applying to the twelve and St. Paul alone, but in the wider and also Scriptural usage of any one sent forth to teach and preach the truth. Of the prophets we shall have more to say presently. We wish first to speak of the term teachers.

This, although seemingly used in a kind of general way, as denoting any one who comes as an expounder or proclaimer of the Christian doctrines, yet from its use in Chapters xiii. and xv., would seem really to indicate a particular class or order of recognized ministers of the Word, as where it is said: "Likewise a true teacher he also is worthy of his maintenance;" and where the bishops and deacons are said to "exercise the office of the prophets and teachers." Now we are told that there was a class of elders, or presbyters, in the primitive Church, whose particular duty it was to instruct the catechumens,—or candidates for baptism and confirmation,—in the doctrines of the Church, to whom the title of *presbyteri-doctores,* or presbyter-teachers, was given, and who were, therefore, distinguished in function, though not in rank, from the presbyter-bishops mentioned in Chapter xv., as well as in the Pastoral Epistles. Does this throw any light on the meaning of the *ministri docentes,* or teaching-ministers, spoken of in A. C., n. 6822?

To pass now to the order of prophets. The mention of this order of men, and the manner in which they are spoken of, together with what we learn respecting them in the New Testament and elsewhere, affords a subject of absorbing interest in connection with that of the constitution of the Church in the primitive times, and may well occupy our attention for a few moments. We know that prophets are frequently spoken of in the Acts and Epistles as existing under the New or Christian Dispensation, and from the apostle's remarks about it, in 1 Cor. xiv. and elsewhere, the gift of prophecy appears to have been not altogether uncommon in the early Church, though in what it consisted precisely has been a matter of considerable discussion among commentators. For that it was not confined entirely or chiefly to the power of foretelling future events, as in the case of the Old Testament prophets, but had reference to preaching and expounding the Scriptures, also, in connection with the other, is very clear. But while the prophetic gift was thus somewhat widely diffused, the prophetic office, as pertaining to a distinct order of men, was differently circumstanced. And

that there was such an order, appears plainly enough from the passages in the New Testament referred to above, especially 1 Cor. xii. 28, and Eph. iv. 11. In both of these we have prophets mentioned next to apostles in the order of rank and precedence, and characterized as a distinct class, and, presumably, exercising peculiar functions. Nor is this all; but in the other passages cited above, apostles and prophets are mentioned together as standing for the whole ministry and teaching-function of the Church. Particularly is this true of the first of these, namely, Eph. ii. 20, in which it is emphatically declared that the Church "is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." We are aware that it has been customary hitherto to consider the prophets here named in conjunction with the apostles, as the prophets of the Old Testament, and the teachers of the two dispensations are thus conceived as unitedly forming the foundation of the Christian faith and organization. But in the way of this explanation, though universally accepted, there are, as has often been acknowledged, grave difficulties. First, if the prophets of the Old Covenant are meant, they would naturally be mentioned first, and not second; and secondly, the way in which they are spoken of in other places renders it plain that it is the prophets of the New, and not those of the Old Covenant that are intended. In the next chapter of this same Epistle, for example, we read (verse 5), "Which [the mystery of Christ] in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit." Certainly it would appear that Olshausen, the German commentator, is right when, writing of these passages, he says,—

"The first question here is, whether the reference is to the prophets of the Old, or to those of the New Testament. Everything argues the latter. Not merely the circumstance that the prophets are named *after* the apostles, but also the absence of the article, which makes apostles and prophets appear most intimately united, and the nature of the case: the prophets of the Old Testa-

ment cannot well be called foundations of the temple which grows out of Christ."

There is one other passage, on which we lay no stress, as its meaning is a little obscure, but which plainly cannot relate to the Old Testament prophets. It is to be found in Rom. xvi. 25, 26, and reads thus: —

"The preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures (writings) of the prophets, according to the commandment of the everlasting God, is made known to all nations for the obedience of faith."

That the prophets, therefore, were a distinct class, and even a distinct order of the ministry, ranking with and joined to the apostles in the building up of the early Christian Church, would appear to be the conclusion from what has gone before, had we no more direct and positive testimony to the fact in the document before us, as well as in other places. Before entering upon the consideration of this, however, we will refer to one other confirmation of our position in the New Testament itself. It occurs in Acts xv., in connection with the proceedings of the council of the apostles and elders, held at Jerusalem to consider the case of the Church of Antioch, which had been disturbed by the Judaizers, and their insisting that they should be circumcised and observe the law. The apostles and elders, we read, with the whole Church at Jerusalem, after drawing up a letter to the brethren at Antioch, sent "chosen men of their own company to Antioch, with Paul and Barnabas, namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren," of whom later we read, "And Judas and Silas, being prophets also themselves, exhorted the brethren (in Antioch) with many words, and confirmed them" (v. 32); and while the others returned to Jerusalem, "it pleased Silas (we are told) to abide there still."

Who, then, were the prophets, and what was the prophetic office, in the primitive Christian Church? This question the

"Teaching" answers with no uncertain sound. "For they are your high priests." Here, then, we think, is solved for us the mystery of the organization of the early Church. Here we learn the origin of the Christian ministry, and the meaning of the apostle's saying that the Church is built on the foundation of the apostles and prophets. It has commonly been supposed by those who hold to the existence of an episcopal order in the Church from the beginning, that the apostles were themselves the first bishops, and that the succession of the bishops was thus an "apostolical succession." But there were many difficulties, as is well known, attending this belief. In the first place, the apostles were a specially appointed order of men, chosen by our Lord himself, for the performance of a particular function, which function ceased with the death of those who exercised it, and was never revived; and hence those who exercised it could never have any successors. Secondly, that function was in no sense an episcopal or priestly function. The apostles were neither bishops nor priests, and performed no priestly office, properly so called. They baptized, it is true, and also confirmed, by the laying on of hands. But it was only as forming part of their apostolic or missionary commission, and in the case of new converts to the faith, and not as pastors or overseers of congregations of believers. And Paul takes pains to prove that he baptized very few even in this way, adding that the Lord "sent him not to baptize, but to preach the Gospel." —1 Cor. 1. It is clear, therefore, that the two functions were entirely distinct from the first, and that the bishops of later times were not successors of the apostles,—though certainly in many instances, possibly in all, receiving their succession from them, by the laying on of their hands,—but "sons of the prophets," in the sense of the New and not of the Old Covenant. And this is perfectly in accord with the teaching of the Fathers in relation to this matter. Speaking of the succession of bishops in the Church of Rome, Irenæus says:—

"The blessed apostles (SS. Peter and Paul) upon founding and

erecting the Church, committed the office of administering the Church to Linus. Of this Linus Paul speaks in the Epistle to Timothy. To Linus succeeded Anacletus; and after him, in the third place from the apostles, Clement received the bishopric, who also having seen the blessed apostles, and having been conversant with them, still had their preaching ringing in his ears, and their tradition before his eyes."

Here it is plain Irenæus clearly distinguishes between the Apostolic and the Episcopal and priestly functions, making the former to consist in founding and erecting the Church, and the latter in administering it, after it was so founded.* Rufinus, in the preface to his translation of the "Clementine Recognitions," observes the same distinction. In order to reconcile the statement or implication of Clement in this work that he was the first bishop of Rome, with that of Irenæus and the common tradition that there were two others before him, he remarks: —

"Linus and [Ana]cletus were indeed bishops in the City of Rome before Clement, but during the lifetime of Peter; that is, that they undertook the care of the episcopate, and that he fulfilled the office of the apostleship; as is found also to have been the case at Cæsarea, where, when he himself was present, he yet had Zaccheus ordained by himself as bishop."

Another reason may perhaps also be found in the fact that, as we have seen, the first bishops were called *prophets*, and not bishops, and Clement, it may be, was the first of the Roman succession to whom the latter title was applied.

Peter was not, however, the only apostle who is known to have ordained bishops to serve during his own lifetime, and in immediate association with himself in the Church. The same thing is said of John by several of the Fathers. Thus in Clement of Alexandria we read that St. John went about from city to city "in some places to establish bishops, in

* So Swedenborg: "The reason why the apostles wrote in this style (viz.: that of the Epistles), is because the Christian Church was to begin through them." "Priests are rulers for the administration of the Divine law and worship."

others to consolidate whole churches, in others, again, to appoint to the clerical office some one of those who had been signified by the spirit." "The sequence of bishops," writes Tertullian, of the Church in Asia Minor, "traced back to its origin, will be found to rest on the authority of John." And in the "Muratorian Fragment" John is described as having his "fellow-disciples and bishops" gathered about him.

Thus the apostles and prophets were from the first distinct orders of men in the Church, though always united and going hand in hand in the work of founding and building up the Church on earth, the one as the representative of the evangelical and missionary, and the other of the priestly or administrative function; both of which, as we know, are necessary in the establishment of a New Church in the world.*

If now we inquire more particularly as to the nature of the latter, or episcopal, function, we shall find that the administration of the sacraments, and of the Holy Supper, especially, and "speaking in the spirit," were, in the early days of the Church, its principal duties. Hence we read in the "Teaching": "But let the prophet give thanks [after the Eucharist] at such length as he may deem proper." This does not exclude others, or at least the presbyter-bishop, from the administration; but, on the contrary, a form of thanksgiving is given apparently for his use, and other provisos are added, in the event of there being no prophet in any church, in which case the bishops and deacons exercise for the people "the office of the prophets and teachers," that is, according to what has gone before, of celebrating the Communion, and preaching, and instructing the catechumens and receiving them into membership in the Church.

As regards "speaking in the spirit," this was the special *charisma*, or gift, of the prophet, and that from which he doubtless principally derived his name. And when this special miraculous gift ceased, then it was, we may suppose,

* The case was altogether similar in the Old Testament, where we have the priesthood, although instituted through Moses as the Divinely-appointed apostle and founder of that Dispensation, yet tracing its descent and succession not from him, but from Aaron and his sons, who really performed its functions.

that this name was seen to be no longer appropriate, and that of bishop was adopted from the lower order (which had already one or two others, as we have seen, besides), in its place. That this gift, in the case of the prophet, involved preaching and expounding the Scriptures, under a peculiar Divine illumination, is plain from frequent references to it in the New Testament, and especially in 1 Tim. iv. 13, 14: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, by the laying on of the hands of the presbytery," together with those of the apostle himself, as we learn from 2 Tim. i. 6. There can be no longer any doubt, in the mind of a reader of the "Teaching," that Timothy was a prophet, and therefore a high-priest and bishop to the Church at Ephesus at the time this Epistle was written. But some objection, accompanied with no little pleasantry, has been raised by the opponents of episcopacy to this view, on the ground of "the non-residence of Bishop Timothy in his diocese," as shown in his journeys with St. Paul, and visits to other churches. This difficulty is wholly removed, however, by what we learn from the "Teaching." We there find that in the then infantile and feeble state of the Church, the prophets often made but short and temporary visits to the churches, as in the case of Silas and Judas above cited from Acts xv., to do what was needed to be done; as perhaps to ordain presbyters, or baptize and confirm, which latter, as we know, has always formed part of the function of the bishop, down to the present day. But at other times he took up his residence and remained in a certain locality, and received his support from the churches, as we read: "Every true prophet, willing to abide among you, is worthy of his maintenance."

Such, then, do we gather from this valuable little work, together with the notices which we find in the Scriptures, to have been the organization of the ministry in the primitive times, namely, that while to the apostles was committed the general oversight and superintendence of the Church — "the care of all the churches," as the chief of them expresses it,— in addition to their special function of proclaiming the new

truths and founding the Church,—the particular administration of the churches so founded, was put into the hands of others, constituting a regular, Divinely-ordained and threefold order of ministers or clergy, existing from the first, united to and coöperating with the apostles, and, in many instances, at least, receiving their commission and ordination at their hands; and thus together with the latter forming the foundation of the Church, and the medium of the Divine influences and teachings to the people, as we read in our Doctrines: "What is Divine, exists there through the ministers." Thus we have the three orders of prophets, teachers (or bishops, or presbyters), and deacons, to issue finally in the three permanent names and offices of bishops, presbyters, or priests, and deacons, of later times. And that this was the case, we have the testimony of later ecclesiastical writers; though as the most of these whose writings have come down to us and have touched upon this question, lived in an age considerably removed from the apostolic times, when only the obscure tradition of the primitive order survived, and when it had throughout the Church given place to the episcopal order and titles, we cannot expect to find very many evidences to the former in their works. Yet we are not left wholly without such evidence, of which we have been fortunate enough to meet with the following.

Hermas, in his work called "The Shepherd," sees in a vision a great tower, "built upon the waters, of splendid, square stones"; and upon his asking the lady who shows him the vision, and who, we are told, represents the Church, the meaning of the stones, she replies:—

"These square, white stones, which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops, and teachers, and deacons, chastely and reverently to the elect of God, some of them having fallen asleep, and some being still alive."

And what is meant by *bishops* here, we are very plainly told in another place near the end of the work, where it is said:—

"Some of them have been bishops, that is, governors of the churches; . . . then such as have been set over inferior ministries."

There are also several allusions in the work to "the chief seat," and to those who covet it. When, therefore, in the third book he repeats the enumeration given above, only substituting *prophets* for bishops, we suppose no one will question that, in Hermas's mind, at least, prophets and bishops were identical, and that they both were "governors of the churches," and those who occupy the *chief seats*.

The following from Tertullian seems to point to an order of men associated with the apostles from whom the bishops derived their succession: —

"Let the heretics produce the original of their churches, let them recount their bishops one by one, so descending by succession from the beginning, that he who was the first bishop had one of the apostles, or of the apostolic men who was in full communion with the apostles, for his author and predecessor. For in this manner the apostolic churches derive their succession."

The ancient liturgies, also, notwithstanding that they have all, doubtless, been more or less tampered with by those through whose hands they have passed in their transmission to our time, recognize in some instances the identity of prophets and bishops. In nearly all of them, for example, we have the associating of the apostles and prophets, as belonging to the ministry of the Christian Church, as in the following from the East Syrian liturgy: —

"Be mindful of the prophets, apostles, martyrs, confessors, bishops,* teachers, priests, deacons, and all the sons of the Holy Catholic Church who have been signed with the sign of life, holy baptism."

* We cannot but regard the insertion of bishops here as well as the placing of prophets first, or before apostles, as the work of a later hand, ignorant of the true relations of the titles in the Ancient Church.

But we have more than this in the Armenian liturgy, where, at the procession, the priest and deacons sing these words,—

"O Christ, who through thy blood hast made the Church brighter than the heavens, and who hast ordained in her, after the manner of the heavenly hosts, orders of apostles, prophets, and holy teachers: we of the order of priests, deacons, clerks, and ecclesiastics, gathered together on this day, offer thee incense, O Lord."

The prophetic office in the early Church would thus appear to have been a temporary, provisional order, intermediate between the high-priesthood of the Jewish Dispensation and the Episcopal Order of the Christian Church, lasting only during the apostolic times, and destined to die out and give place to the latter, as more perfect and permanent, according as the apostles themselves departed, and the age of miracles ceased along with them. But it was during that early time a no less standing proof of the necessity of order in the Church, and evidence to the truth of the New-Church teaching:—

"It is a well-known truth that, in order to give perfection to anything, there must be a TRINE in just order, one under another, and that there must be communication between the members of the trine; and that such a trine constitutes one thing . . . in like manner in the Church, there must be a mitred primate, parish priests, and ministers under them."

EDWIN GOULD.

Thou knowest me altogether; I knew not
Thy likeness till thou madest it manifest.
There is no world but is thy heaven; no spot
Remote; creation leans upon thy breast.
Thou art beyond all stars, yet in my heart
Wonderful whisperings hold thy creature dumb;
I need not search afar; to me thou art
Father, Redeemer, and Renewer,—come.

—*Jean Ingelow.*

SONG OF HOPE.

O Soul, why art thou sorrowful? The day
  Is full of golden brightness that is thine.
Why, like a lost lamb, bleating by the way,
  Dost thou with fear and faltering repine?
Be strong, O Soul! Let not thy life's bright years
Roll down Time's furrowed cheeks like burning tears.

I know how all thy thoughts, like prisoned birds,
  Their restless pinions beat against thy mind.
I know they breathe low cries, too sad for words,
  And pine for some sweet face they cannot find,—
For some sweet face the skies have closed upon,
Lost like the Eastern stars when day draws on.

I know how weary with thy task thou art,
  As shod with care the anxious days plod by.
I know the faintness lying on thy heart,
  And how thy breath is gathered in a sigh.
I know how thou hast longed for that last sleep
Which, when it fell on others, made thee weep.

I know thy hopes seem but as flowers that cast
  Their half-blown petals on the winds of care.
I know it is the bitter thorns that last,
  When trouble chills like frost the darkening air.
I know thy days are beaten with the rains,
And yet, I know a joy for thee remains!

The brow of yonder sun is bright for thee
  Till night falls out of heaven like a tear.
The stars — bright seals of God's infinity —
  Shine on thy darkness till the day is near.
And thou, poor glow-worm! not by thine own light
Art doomed to pierce the shade that chills thy night.

There is so much of gladness on the earth,
  Thou surely wert not made to sigh and weep.
The very brooklet bubbles o'er with mirth,
  And laughs to die in yon proud ocean deep;
But thou — a brook to babble into Heaven —
Art sad, though endless life to thee is given!

Thou art now unattended. Lift thine eyes!
  Christ walks unseen on every troubled sea.
Go forth and gaze upon the tearless skies,
  And know 'tis there His goodness smiles on thee.
Let this day be the mile-stone that shall mark
Where for the sun thy pathway left the dark.

The songsters come to charm thee with their notes,
  And climb the dawn on iridescent wings;
Clear brooks of music ripple from their throats,
  Until it seems the sweet, blue sky that sings.
And from each breath of air there sounds a voice
That bids thee end thy sorrow and rejoice.

All things hold forth their invitation sweet,
  And beckon thee, and call thee from thy care;
Hope waits to bind her sandals on thy feet.
  Go pour thy troubles on the mild, free air,
Go whisper to the flower about thy tear,
And thou wilt whisper in thy Father's ear.

Earth, like an Eden starred with clustering flowers,
  Where Summer snows her blooms, like manna white,
Gives thee a welcome to her voiceful bowers,
  And bids thee roam her dreamy meadows bright,
Where sunbeams pour their wealth of golden smiles,
And daisies gem the breezy fields for miles.

Lo! each green grass-blade lifts its tiny hand
  To catch thy tear-drop, like a globe of dew;
And wonders, and can never understand,

How thou could'st weep beneath a sky so blue;
And each small insect hymns a carol glad—
Then laugh, O little Soul, that thou wert sad!

The butterflies—those risen souls of flowers—
Fair children of some rainbow lost from heaven—
That haunt the sunbeams of the summer hours,
As glad as hearts whose sins are all forgiven—
E'en they bring cheer that on their simple wings
Wear gold more precious than the robes of kings.

Turn not away. E'en they may teach thine eyes.
God made thy thoughts, each on its airy wing,
To wend life's sunny fields like butterflies,—
Like them to gather sweets from each pure thing.
Not like dull moths that through the darkness fly
Where some dim flame attracts them but to die.

He hath His beauty unto Nature given,
Where bloom His flowers, where breaks His morning light;
Where yonder moon—bright gondola of heaven—
Floats noiseless through the hushed, blue seas of night.
To these He doth new beauties ever add,
Wherefore, O Soul, except to make thee glad?

The crimson skies dyed with the setting sun,
When evening, like a queen, is throned in gold,
Are rich in mists from dew and sunlight spun,
And all the hills with flame are aureoled;
And all that thou may'st on their glories gaze,
And in thy gladness sing some song of praise.

And when the pale and glimmering color dies,
And silver twilight melts to purple gloom,
When Night's still angel wanders through the skies
To ope the stars that flower on Day's sweet tomb,
There is a peace which haunts that hour of rest
That to thy home may come a heavenly guest.

Nor is alone the gladness of the earth
The portion God hath given thee as thine.
Thou art a spirit of immortal birth,
Whose life is linked to Heaven by chords divine.
Oh sing! for thou in other worlds shall tread,
And smile with those whom thou hast deemed as dead!

Already sounds of immortality
Breathe in thine ear, as in an ocean shell
Are heard the murmurs of the distant sea
That doth its secret to the ages tell.
Already foregleams of a brighter dawn
The horizon light beyond which Christ hath gone!

Life, like a gate with shining bars of gold,
Is blown ajar by Death's low wind of sighs.
Yea; e'en the soft breath blowing in the cold
Has opened an eternal Paradise.
So much for thee, O little Soul, and yet
Thy face is mournful and thy cheeks are wet.

Beyond earth's avenue of mortal years
The ages list the coming of thy feet.
All — all is bright before! There are no tears
Where death and life like earth and heaven meet!
We most shall live when men declare we die;
Heaven made our lives unbounded as the sky.

Arise! Be strong! Complain no more to God.
Christ's feet have trodden ways more steep than thine.
He hath before thee in thy pathway trod,
And left His footprints in the dust to shine.
Yea, in the dust and on the pathless sea.
Fear not, O Soul, His angel walks with thee!

Ernest W. Shurtleff.

CYCLONES AND EARTHQUAKES.

The frequent mention, of late, of these two forms of convulsion in earth and air, has led to the inquiry, "What is their cause or causes, and what as New-Churchmen are we to understand as the reason for their occurrence?" Perhaps the question, "What connection have they with the spiritual state of mankind?" is also involved.

A brief scientific survey of them, as studied by specialists, shows the fact that, from being regarded as unmixed calamities due to Divine wrath, or natural disorder threatening the existence of men and things, the view has come to prevail that they are healthful processes, not only doing more good than harm, but actually averting by comparatively innocent means, the destruction of great sections of the earth, or the deadly pollution of its atmosphere.

The study of earthquakes has become a science, under the name of seismology. Without endeavoring to trace the development of it for two hundred years, the views of Mallet, the leading English authority, will be briefly given. Mallet believes that the earthquake is connected with an immense evolution of heat which melts that with which it comes into contact into lava, or converts water into steam, causing both shocks and volcanic eruptions. The prior cause of the earthquake, or that which produces this evolution of heat, is the strain upon the earth's surface resulting from the cooling and contracting of the interior. As the interior contracts, it tends to draw inward or downward sections of the surface, and the result is not only fissures and engulfing of cities, but the pouring forth through such fissures, on account of the intense heat evolved, of lava and steam. Mallet thus considers the earthquake and volcano preservative and not destructive, being the means by which the crust yields to the inward shrinking. Thus they bring danger to a head, as it were, and confine what would otherwise be a general paroxysm to a single point.

Cyclones or hurricanes have been studied in the same way. The science is about two hundred years old. The theory of storms is that they occur when warm moist air is rapidly elevated, producing a tendency to vacuums below. This may be due to various causes, such as the warmer air being drawn up the sides of mountains, or the low course of a current of cold air, or the meeting of two currents of warm moist air. There is also a gradual radiation of heat from any section warmed by the sun to a tropical degree. This tendency to vacuum causes an influx from every side, and the result is a whirling current formerly called a hurricane, and more recently a cyclone. The movement is that of a column of air with the centre in rapid spiral motion, advancing from the warmer to the colder regions. Here again the usefulness of such movements, in spite of their destructiveness, has been seen. But no better statement of this can be found than in what Swedenborg says of their usefulness in the "Arcana," n. 842. He there says, in reference to the passage, "God made a wind to pass over the earth and the waters assuaged," that this signifies the inward arrangement of all things into order, and that the effect may be likened to that of a storm. His language is,—

"Unless there were storms in the atmosphere to scatter what is heterogeneous, the air would never be calmed, but pestilential and destructive [vapors] would be collected. Likewise in the human body, unless all of the blood, heterogeneous and homogeneous, continually and successively flowed first into one heart, and was there commingled, destructive liquids would be brought together, and the several fluids would not be directed to their respective uses. So is it with man who is to be regenerated."

As to the causes of these commotions when regarded as the effects of causes operating from the spiritual world we have, in the interpretation of several passages in the Scriptures, abundant testimony to show that, when similar things have taken place in that world, they were occasioned by the removal of evil spirits to their own place, and by the prevention of their usurping permanently a position of control over

man. Swedenborg says, that in connection with the Last Judgment he saw earthquakes, which are described in the work on that event, n. 61, and in the Continuation thereof, n. 25. He says that an earthquake denotes a change of state of the Church, or its inversion, and derives this meaning from the Scriptures.—*See* A. C., n. 3355; A. R., nos. 331, 516, 711; B. E., n. 76; and T. C. R., n. 179. A storm, too, he says, denotes the prevalence of false reasonings (A. C., n. 9024; A. R., n. 334), and their dispersion by means of influx from heaven is likened to the calmer winds dissipating the overheated air and bringing in a purer atmosphere. He says,—

"After mighty earthquakes which convulsed all things to their foundation, an east wind blew from the south through the west to the north, and laid bare all that region."—L. J., n. 61.

"Evil spirits in the world of spirits sometimes collect and excite tumults; but they are dispersed by other companies of spirits, coming principally from the right, thus from the east, who inspire the evil with such terror that they think of nothing but flight. Then those who have combined are scattered in every direction, and so the combinations of evil spirits are dissolved. Then, when the evil were dispersed, there arose after the tumult, or troubled state, a calm, or silence, as it were."—A. C., n. 842.

The last passage, referring to the disordered conditions before the judgment, exactly describes a spiritual storm.

This world is that of results, the other that of causes. There is an influx into this world from the other, general as regards men's physical bodies and all Nature, and particular as regards their minds. The influx into the mind is particular, or limited to the channel of angels and spirits specially assigned, because thus Infinite Mercy provides for the free agency of man, whose inherited tendencies would otherwise open him to overwhelming influence from hell. But all else remains subject to general influx. Thus, with the world of spirits in a state of order, earthly convulsions may be expected to lessen. May it not be that the destructiveness of earthquakes and storms, which in a less intense form would be unalloyed blessings, may be so lessened by the construction of

dwellings upon patterns already invented to withstand earthquakes, by the foretelling of storms and strength of vessels, and by other precautions on land and sea, that their beneficent agency in making good prevail over impending evil may be clearly seen? The superstitious fear of a past age will then yield to confidence, and, spiritually and naturally, there will be security and peace. There will be less of the whirlwind, and earthquake, and fire, and more of the Divinely inspired still, small voice.

THEODORE F. WRIGHT.

NATURAL AND SPIRITUAL GROWTH.

IN our coöperation in the work of the establishment of the Church, it is well to keep in mind the manner of its development in human subjects. This is brought out most strikingly and instructively by correspondence, in what is said in the Scriptures of the growth of the corn from the seed. We read,—

"So is the kingdom of God as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come." —MARK iv. 26–29.

The first part of the passage describes, by correspondence, man's action as of himself in the development of the Lord's kingdom. Apparently he acts of himself in its establishment, as he does in the care of the corn. In it, man does what is meant by casting seed into the ground and tending it night and day. He acts as of himself in the establishment and growth of the Church. But as in the culture of the corn, the seed springeth and groweth up he knoweth not how, so in relation to the Church. There is a part in the springing and growing up in which he cannot act, of which he knows noth-

ing, and to which he gives no thought. In the case of the corn, it is the work of the earth to bring it to its fulness. Notwithstanding all the man does, there would be no growth but for that secret operation of the earth which man knows not. So in the establishment and development of the Church, notwithstanding all that man does, if there were not something added in which man has no part, and of which he has no knowledge, no fruit, no Church would result. In the case of the literal seed, from what man who sows the seed and tends the growing plants does, and what the earth embracing the various natural agencies does, there results a natural harvest. A successful result in the corresponding case, from what man does and what the Lord does, of which man knows nothing, is a spiritual harvest,—the production of genuine spiritual fruit; that is, genuinely good life,—life of sincere love to the Lord and the neighbor, the state of performing uses that are genuinely good.

Let us look at two or three of the points of relation between the natural and spiritual matter we are contemplating.

One noticeable circumstance is the difference in the length of the period between the natural seed-sowing and the harvest, and the spiritual seed-sowing and harvest. In the first case, only the four or five months between the spring and the autumn intervene; in the latter case it may be threescore and ten, or even fourscore and more, years. In this case, sleeping and rising night and day — doing as of ourselves the spiritual work devolving upon us from day to day, and from year to year — may continue for so long a period. While we are doing this faithfully, very much which is entirely beyond our power, and of which we know nothing, is being done, without which all that we do would be abortive. What would all our sowing of natural seed, and our sleeping and rising night and day in the care of it, amount to, if the earth from drought or excessive heat or cold did not do its part? But if we faithfully sow the spiritual seed, and do not remit our care of it, what is meant by the spontaneous action of the earth is never wanting; and, in its time, the

blade is developed, afterwards the ear, and finally the full ripe corn in the ear.

We may follow this line of thought farther. The life of a society — of an established body — is not limited to threescore and ten, or even fourscore, years. If a society becomes settled in the habit of sowing the seed, and of sleeping and rising night and day in the care of the growing plants, there appears no reason why it may not be perpetual. We read in the Psalms,—

"Blessed is the man that feareth the Lord, and delighteth greatly in His commandments. His *seed* shall be mighty upon earth; the generation [the posterity] of the upright shall be blessed. Wealth and riches shall be in his house, and His righteousness endureth forever."— cxii. 1–3.

The body of men that is keeping the Lord's commandments, which is the same as sowing the seed, and sleeping and rising night and day in the care of the plants, matures the fruit of its day in its generation. But the assurance is that the seed, the children of these, their successors, shall be mighty on earth,—that a blessing shall following their posterity. It is the order of the Divine Mercy that the children to succeed the obedient, loving fathers in their work, shall have power, shall be mighty upon earth, be possessed of efficiency even greater than that of their fathers.

Then the children of the fathers, themselves become fathers, sowing the seed, sleeping and rising night and day in the care of it, advancing to their harvest, will transfer the work to their children, a still mightier seed, a posterity more singularly blessed, who, prepared for a still richer harvest than that of their fathers, shall be succeeded by sons and daughters still more mighty, of still greater power in sowing the seed, and of still greater efficiency in caring for the plants.

Thus will those who constitute a body of the Church be advancing in efficiency from generation to generation. The advance is not indeed by rapid strides, but by little and little; yet it is a constant advance; and the spiritual wealth of the body, after many generations, will be very great. The

amount, also, will be forever increasing. Its righteousness will never terminate; "it endureth forever."

The contrast between those who keep the Lord's commandments and those who do not, as to their permanence, is strongly brought out in various passages of Scripture, especially in the Psalms. In this passage, for example: —

"Rest in the Lord and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger and forsake wrath; fret not thyself in any wise to do evil. For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."— xxxvii. 7–11.

Again: —

"Such as be blessed of Him shall inherit the earth, and they that be cursed of Him shall be cut off."—verse 22.

Thus we see what a cheering prospect is before the societies of the New Jerusalem, whose members are diligently doing the work of sowing the spiritual seed, and caring faithfully for it to the harvest. Each succeeding generation of members will produce a harvest richer than that of the preceding one; and so will be contributing its share to a harvest never to be fully, but only imperfectly, realized, because the present at any future time is only a stage to what is larger and richer to succeed.

JOSEPH PETTEE.

JOY is a prize unbought, and is freest, purest in its flow, when it comes unsought. No getting into heaven, as a place, will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up, out of the central depths, of eternal springs that hide the waters there.—*Bushnell.*

AUTHORITY IN THE NEW CHURCH.

II.— *Continued.*

[THE discussion in this paper of the subject of Authority, which from want of space was broken off somewhat abruptly in the June number of the MAGAZINE, is here resumed.]

SOME of the doctrines revealed through Swedenborg — the peculiar New-Church doctrines — are brought forth by him in the way of exemplification as truths which are to be believed before they are comprehended,— to be believed, because, as he says, they are known to be true; and yet though "deduced from the Word," they are to be found in his writings alone. He also exemplifies the process of confirmation of faith, by calling in his own statements of things heard and seen in the other world, and principles of his own philosophy, which, by those who deny his claims, would be met with derision. These would be valueless for the purpose of confirming the truth, unless they were assumed to be true themselves beyond question, and yet they are to be found nowhere else than in Swedenborg's own works, and can be believed only on Swedenborg's authority.

Extracts in point are these:—

"They who are in the affirmative respecting the Word that it is so written as to have an internal sense, which does not appear in the letter, may confirm themselves herein by many rational considerations, as that by the Lord man has connection with heaven; and that there are correspondences of things natural with things spiritual. . . . They may also confirm themselves herein by scientifics, as, that in the old time, men were in representatives, and that the writings of the Ancient Church were such."—A. C., n. 2588.

"It is one of the primary points of doctrine that all good is from the Lord and all evil from man, or from self; they who are in the affirmative respecting this, may confirm themselves by many things both rational and scientific, as that it is impossible for any good to flow in from any other source than from good itself; that is, from the fountain of good, thus from the Lord."—n. 2588.

"Take another example. They who are in love to the Lord and in charity towards the neighbor, can receive the truths of doctrine and have faith in the Word, but not they who are in the life of self-love and the love of the world."—n. 2588.

"They who are in the affirmative that sight is not of the eye, but of the spirit, which, by the eye, as by an organ of its body, see the things that are in the world, may confirm themselves by many things, as . . . that unless the spirit which is in the body saw that which the eye as an organ takes in, the spirit in another life could see nothing, when yet it must needs be that it will there see numberless astonishing things which the eye of the body can never see; . . . and if they have a taste for, and are versed in, philosophicals, . . . that things of the body cannot enter into the things which are of the spirit."—n. 2588.

I quote but one other passage in this connection. It is where Swedenborg, in explaining the mystery of redemption and justification, so that it may be rationally perceived, gives his own unsupported statements of doctrine that reason may acquiesce,—a method of settling a question which would be met with only ridicule by those who take nothing upon Swedenborg's authority, but which would be regarded as final by those who do. He says,—

"I am well aware that very many at this day tinctured with the paradoxes of this faith [blind faith] will be ready to say, How can theological truths be perceived by the understanding? Are they not spiritual, and above the comprehension? Explain, therefore, if thou canst, the mystery of redemption and justification, that reason may view it, and acquiesce therein. This mystery then shall be opened in the following manner: Who does not know that God is one, and that besides him there is no other, and that God is essential love and essential wisdom, or that he is essential good and essential truth; and that the self-same God as to Divine Truth, which is the Word, descended and assumed humanity to remove the hells, and consequently damnation from man, which is effected by combats with, and victories over, the devil, that is, over all the hells, which at that time infested and spiritually slew every man coming into the world; and that afterwards he glorified his humanity, by uniting in it Divine Truth with Divine Good,

and thus returned to the Father from whom he came forth? When these things are perceived, then the passages in JOHN i. 1, 14, and xvi. 28, may be understood."—B. E., n. 57.

In fact Swedenborg, instead of proving his statements in such a way as to meet the demands of reason, commonly proves them by declaration based upon his own experience in the spiritual world. These frequently would not have the slightest force, if they were not in the beginning assumed to be true. Incredible testimony could convince no one that there was truth in an incredible statement. But Swedenborg employs this method, not to convince, but to confirm; and to enlarge and improve our narrow and imperfect conceptions of new and strange truth.

The passage (B. E., n. 57) cited just above is an example of his practice of interpreting Scripture by doctrine drawn by him from the Word,—a practice wholly unjustifiable unless you assume that those doctrines are as true as Scripture itself.

We are told by Swedenborg that unless there was a Word, no one would know God, heaven and hell, and the life after death, and still less the Lord.—T. C. R., n. 273. Hence the denial of the possibility of a revelation, logically leads to and ends in agnosticism. The human mind is so constituted that it cannot, through unaided, original inquiry, come into a knowledge of spiritual truth. It can acquire it only through instruction, and that from a source outside of itself. Hence the doctrines of the New Church, now disclosed, would have remained forever unknown, had they not been laid open to the world by Divine revelation. They to whom the revelation comes must, besides, have perfect, unwavering trust in the teacher. This is because the mind cannot comprehend spiritual truth before it believes it, for the same reason that it cannot discover it. And such trust can be had only in one who is believed to be Divinely commissioned to teach, or in the Word itself, whose Divine origin is from the first unquestioned. Either of these is preëminent by the side of all common sources of instruction; and belief in a revelation as being such, involves a belief in what that revelation re-

veals. It cannot be questioned, for to question revealed truth is to deny it as being revealed. "To reason about faith," we are told, "is to doubt and to deny."—A. C., n. 215. Revelation makes it certain; and to require the sanction of human reason before accepting such truth, is to choose an uncertain and unreliable witness in place of one that is infallible.

But this is not all. That serene faith which, enduring and trustful, stands unshaken through whatever shocks of misfortune, suffering, or neglect it meets, comes to man only when truth in the enlightened intellect bodies itself forth in the Christian life.—D. F., n. 12. To know is not to acknowledge; to acknowledge is not to believe.—A. C., n. 896, 4319, 5664. But the treatment of this phase of the question does not fall within the scope of the present subject.

Here it is to be shown that spiritual truths must be believed before they are comprehended, or they will never be believed. I need scarcely say that I do not mean to include with these, as belonging to the same category, moral and civil truths. These truths, we are told, can be understood by both the evil and the good. The class of truths referred to here are easily discriminated from those which are called moral and civil by the examples given by Swedenborg in the extracts here cited. Generally speaking, they will be seen to be what are called New-Church truths.

The natural mind, which is the seat of consciousness in this world, and in which is the reasoning faculty, is an organized substantial entity, and its disability to comprehend spiritual truth is the joint effect of the substances which constitute it, and of their organization. This will be clearly seen from the extracts which follow: —

"They are called drunkards who believe nothing but what they comprehend, and therefore inquire into the mysteries of faith. The consequence is, that they must needs fall into errors, inasmuch as they are under the guidance only of things sensual, scientific, or philosophical in these inquiries. The thinking principle of man is merely terrestrial, corporeal, and material, inasmuch as it is

formed of things terrestrial, corporeal, and material, which continually adhere thereto, and in which the idea of his thought is terminated; wherefore to think and reason from these concerning things Divine, is to plunge into errors and perverse opinions; and it is as impossible for man thence to obtain faith, as it is for a camel to enter into the eye of a needle."—A. C., n. 1072.

"It is written in HOSEA ix. 23, concerning Israel or the spiritual Church, and concerning those therein who pervert and contaminate holy things and the truths of faith by desiring to search into them by science and reasonings."—A. C., n. 1071.

"Things spiritual and celestial infinitely transcend the human comprehension; hence come reasonings; but he who will not believe before he comprehends the things to be believed, will never believe, as has been shown above." [Among the numbers referred to is n. 233 which here follows.]—n. 1071.

"To explore the mysteries of faith by scientifics, is as impossible as for a camel to go through the eye of a needle, and as impossible as for a rib to direct the most pure fibrils of the breast and heart; so gross, and much more gross, is the sensual and scientific in respect to the spiritual and celestial. He who will investigate only the hidden things of nature, which are innumerable, with difficulty discovers a single one, and in his investigation he falls into falsities, as is known; what if he should investigate the hidden things of spiritual and celestial life, where myriads of mysteries exist for one that is found in invisible nature? For the sake of illustrations, let us take this instance: Man of himself cannot do otherwise than commit evil and turn himself away from the Lord; . . . so on the other hand man of himself cannot possibly do good and turn himself to the Lord, but by the angels. . . . That this is the case, neither the senses, nor science, nor philosophy can ever apprehend; and if they are consulted as to such propositions, they wholly deny them, when nevertheless in themselves they are true. Hence it is evident that they who consult the things of sense and science, concerning what is to be believed, not only precipitate themselves into doubt, but also into denial; that is into darkness."— n. 233.

"To respect the doctrine of faith from rationals, is not to believe the Word or doctrine thence derived, before there is a persuasion wrought from rationals that it is true; whereas, to respect rationals from the doctrine of faith, is first to believe the Word or doctrine

thence, and afterwards to confirm the same by rationals; the former case is inverted order, and effects that nothing is believed; but the latter case is genuine order, and effects a better belief."—A. C., n. 2568.* *See* also A. C., n. 129.

The distinctive truths of the New Church, above all others spiritual and interior, can then certainly obtain no hold in the natural mind through mere intellectual research, nor can they be believed when presented to it, unless they be received in the orderly way which is set forth in the foregoing extracts. This is the receptive state. It is often referred to in a loose way — a phrase of no precise signification — by persons who claim to believe the truths of the New Church solely because their reason approves them. But the receptive state first exists when confidence takes the place of doubt, and the truths of the New Church are believed to be what they claim to be. The understanding is then quickened while it thirsts for that truth, which it is eager to learn, and ready to believe. We read from Swedenborg that with "those who are in the doctrinals of faith and have no perception of truth from good [meaning thereby the man of the present day: *see* n. 3235], but only a conscience of truth from this, that it has been told them by parents and masters . . . the first confirmation of truth is that it is called Divine, for then they have instantly an idea of what is holy, which gives a universal confirmation to all and single things which are declared, and this notwithstanding they do not comprehend it."—A. C., n. 3388.*

Faith in the distinctive doctrines of the New Church comes to man in no exceptional way. The invariable mental process by which, in the present state of man, spiritual truth becomes faith is a law of the mind. Not only may we say that the belief in them forms no exception to the law, but more than this, the true and orderly process itself is by Swedenborg exemplified by the plain statement that these particular doctrines must be believed before they are comprehended, because "they are above the sphere of the understanding." In proof of this statement the following passages are cited: —

* The rest of the passage will be found above quoted in another connection.

"Rational human truth does not comprehend things Divine, because these things are above the sphere of its understanding; for this truth is in appearances which it cannot put off, and appearances are those things which have birth from things of sense, which induce a belief as if Divine things were also of a like nature, when yet these are exempt from all appearances, and when they are mentioned *this rational truth cannot believe them*, because it *cannot comprehend them*. As, for example, when it is said that man has no life but what is from the Lord, the rational in this case supposes from appearances that man cannot live as from himself, when yet he then first truly lives, when he perceives that his life is from the Lord. Again the rational from appearances supposes that the good which man does is from himself, when yet there is nothing of good from man's self, but from the Lord. The rational concludes from appearances that man merits salvation when he does good, when yet man of himself can merit nothing, but all merit is of the Lord. Man from appearances supposes that when he is withheld from evil and kept in good from the Lord, there is nothing with him but what is good and just, yea, and holy; . . . that when he does good from charity, he does it from the voluntary in himself, when yet it is not from his voluntary that he does it, *but from his intellectual in which charity is implanted;* . . . that no glory can possibly exist without the glory of the world; . . . that no one can love his neighbor more than himself; . . . that there can no light exist unless what is from the light of the world; . . . that the Lord cannot shine as a sun before the universal heaven; from appearances he cannot conceive that progressive motions in another life . . . are changes of state; that spirits and angels being removed from bodily sight are capable of being seen, nor that they can speak with man; . . . not to mention thousands upon thousands of similar things which man's rational can by no means believe from its own light born from things of sense, and thereby darkened."—A. C., n. 2196.

"When the rational thinks of Divine things, especially if it thinks of them from the truth which pertains to it, it can never believe that such things are, as well because it does not comprehend them, as because the appearances which have birth from the fallacies of the senses adhere to it, *by which* and from which it thinks. . . . If it be consulted, can it possibly believe that the Word has an internal sense; . . . that it is the Word which joins heaven with earth; . . . that souls after death discourse with each other

in a most distinct manner, and yet without verbal expressions; . . . and further, that all souls on coming into the other life, know how to discourse thus, although they are not instructed; . . . not to mention thousands upon thousands of similar cases? The rational, because it has its perception from sensuals, and is imbued with the fallacies of sensuals, when it thinks of the above subjects, does not believe that they can so be, because it cannot form to itself any idea thereof, except from such things as it perceives by some external and internal sense."—A. C., n. 2209.

"Again: man does not live from himself, does not do good from himself, does not believe truth from himself, yea, does not think from himself. . . . If the rational were consulted, it would reject these truths because it could not comprehend them."—A. C., n. 2520.

"These things are repugnant to the rational, but still they are to be believed because they are truths."—A. C., n. 1936.

The meaning here is unmistakable. We are taught that the rational is not capable of comprehending the doctrines which are here enumerated. These doctrines are specific New-Church doctrines; and if the rational were consulted, it would deny them. Spiritual truth can secure an abiding hold in the rational mind in only concordant and corresponding vessels. These the rational in its unregenerate state—called by Swedenborg the first rational—it has not. When spiritual truth is presented to it, "it would be as if something disagreeable or discordant flowed in, as stench in the nose, discord in the ear, or deformity in the eye."—T. C. R., n. 578. *See* also A. C., n. 1902. If the reader can recall any conversation or discussion about spiritual subjects with some avowed and confirmed atheist, whom he has known, he will hardly need anything more to convince him that such men are always prompt to reject as wholly incredible every truth which is above the dead level of sensuous experience.

The comprehension of spiritual truth by the rational begins when its renovation begins, and the first step in that is the belief in revealed truth because it is revealed. For if the rational mind remained unchanged, it would be alike impossible for it to confirm truth when passively accepted, as to

comprehend it in the beginning, since the disability lies in a distorted organism. In the explication of the text in nos. 2530, 2531, we read, "This signifies that in the doctrine of faith the rational was not at all consulted. . . . That it may be further known how the case is with the doctrine of faith as being spiritual from a celestial origin, it is to be known that doctrine is Divine truth from Divine good. . . . This Divine, which in itself is incomprehensible, through the Lord's Divine Human can flow into the rational man; and while it flows into his rational, it is received there according to the truths which are therein, consequently in a different manner with different persons; in proportion, therefore, as truths with man are more genuine, in the same proportion also the Divine which flows in is more perfectly received, and in the same proportion the intellectual of man is enlightened."

We reach here the first suggestion of an important truth. After this rational "from which no doctrinal of faith can be derived nor established" (A. C., n. 2516), has been thus instructed in doctrines which have entered into the life, it then is enlightened. And the change which is wrought in it is so radical that it is said to effect the formation of a "new rational."

This is possessed of new powers. It is of clearer sight and larger grasp. The light now breaks in upon truths which had been trustingly accepted when they could not be comprehended, and they are now seen in color and distinctness as they were never seen before. Accompanying this is a feeling of certainty surpassing, and equally differing from that, which a seeming rational demonstration can give; a sense of certainty which cannot be imparted to others, nor described.

Want of space compels me here to abridge Swedenborg's language. The reader will of course study it as it stands on his pages.

The first rational, as we learn in A. C., n. 2654, is that of which Swedenborg treats in the passages under consideration. It is in this that spiritual truth must be acknowledged though it be not comprehended, for his new rational is subsequently formed by regeneration, and such truth "is not acknowledged

before fallacies and appearances are dispersed, which cannot be dispersed so long as man reasons concerning truths themselves from things of sense and science; but it then first appears when man believes in simplicity of heart that it is truth because the Lord has spoken it; then the shades of fallacies are dispersed, and it is then no offence to him that he does not comprehend it."—n. 1911. "All his faculties," as was shown above in another extract, "are in a contrary direction in respect to what is good and true, and cannot be reduced into forms corresponding to them by an immediate influx of celestial and spiritual things from the Lord." He must therefore be instructed in "an external way, and, consequently, in inverted order." "He is thus miraculously rendered rational by the Lord."—n. 1902. And thus the new rational is conceived and born.—n. 1899. By miraculous power, indeed, is this change wrought in him, but unless he himself joins in the important work, he cannot be so blessed. He joins in it when "he forces the first rational to be under the power of interior truth and its affection;" "that he must trust to essential Divine truths, however incredible they might appear to that rational," knowing that "if the rational be consulted they can never be believed, inasmuch as they surpass all its comprehension." Several doctrines of the New Church are here recited by Swedenborg, and declared by him to be incredible to the rational, which, he says, is not to be relied on, because it rejects truths that are stripped of fallacies and appearances. Therefore, "man ought to force himself to do good and speak truth." Then, and not before, "he is gifted of the Lord with a celestial proprium."

It is in this effort that man's celestial proprium is formed; and "if he does not obtain it by compelling himself, as it appears, he never will obtain it by not compelling himself." "They who are unwilling to believe anything which is repugnant to their lusts and reasonings, cannot compel themselves, consequently cannot receive this proprium of conscience."—nos. 1936, 1937. If he does receive it, "all and single things pertaining to the first rational remain, and are only separated from the other rational, and thus miraculously from the Lord."

—n. 2657. "Truth spiritual is received at first, for this reason: Because it is called Divine; afterwards, because the Divine is in it, which is clearly seen by those who are regenerated."—n. 3392. They, from this conscience, called also the celestial proprium and new rational, "are enabled to see what was the quality of the rational which they had before regeneration," —"that truth without appearances could not be concordant with it, or favor it, as well because it has no conception of them as because they are adverse to it." These truths it mocks.—n. 2654.

The men of this generation are they who can be regenerated only by the miraculous gift of a new will and a new understanding. This is the heavenly proprium, conscience, or new rational. But man can be so endowed only in the unvarying way taught us in these extracts.

In this connection I quote a single passage more, because by it the description of this important mental process is, in Swedenborg's own language, made more complete. We are told that:—

"There are two rationals, one before, the other after regeneration. The first, which is before regeneration, is procured by exercises of the senses, by reflections on things in civil and in moral life, by the sciences, and by reasonings from them and by them, and also by knowledges of things spiritual derived from the doctrine of faith, or from the Word, but these things then go no further than a little above the ideas of the corporeal memory, which ideas are respectively very material. . . . The rational after regeneration is formed of the Lord by the affections of spiritual truth and good, which affections are wonderfully implanted by the Lord in the truths of the former rational; and thus those things therein which are concordant with and favor these affections are vivified, whilst other things are separated thence. . . . From his new rational he begins to think good and truth are not from himself; the more he is confirmed in this, so much the more is he brought into the light of truth on the subject, till at length he believes that all good and all truth are from the Lord, and then the proprium of the former rational is successively separated, and man is gifted of the Lord with a celestial proprium, which is the proprium of the new rational."—A. C., n. 2657.

His first intellectual activities are the quickening of his first rational. That is to spiritual truth averse and blind. But its hostility must be conquered, its clamor for reasons silenced. Then by self-compulsion it must yield passive assent to revealed truth in the acknowledgment that such truth is beyond its comprehension. This, as was said above, is the first stage in the formation of the new rational. This formation the Lord effects by the implantation of the affections of truth and good in the truths stored up from the Word and the doctrine of faith. Light falls upon these truths and they stand forth in clearer outline. As they grow clearer and clearer under this new aspect, some are seen to be radical, others derivative, and they all gradually fall into a system of reciprocally related parts. Besides, the faith thus acquired may be strengthened and confirmed more and more in the discovery that spiritual and natural things are governed by laws which, though variant in operation in their respective spheres, are yet essentially the same and common to both. The laws of nature are of spiritual origin. The spiritual world is imaged in the natural. Though this be dimly discerned at first, yet as the light from within increases, it gives increasing confirmation to that faith which had its beginning in an unquestioning trust in revealed truth.

"It is not denied to man," says Swedenborg, "afterwards to strengthen himself by scientifics, but it is not allowed him before. This is the way, and the only way of conjoining the truths of faith with scientifics."—A. C., n. 6047.

The importance of this question is in no danger of being exaggerated. It concerns the teacher of spiritual truth, whether he be in the pulpit, the chair, or the Sunday-school. There is this one orderly way by which truth when imparted can get a living hold. Much, perhaps most of the instruction given to us on this subject is found in the explication of the internal sense of Scripture. There is the record of the Lord's thoughts when in the world. In A. C., n. 2523, we read,—

"In the internal sense of the Word, the Lord's whole life is

described, such as it was about to be in the world, even as to perceptions and thoughts."—*See* also n. 7014.

The regeneration of man is an image of the glorification of the Lord. Sufficient study of the pages of the "Arcana Cœlestia" will convince any one that the parallelism is indeed wonderful. Our way is to follow in His steps, for his way is perfect. Our steps are made sure when we turn for guidance to his example. No proof can be so certain and convincing that our path lies in a certain direction than that it is the path which He trod. Proof such as this is final. The rational of man is filled with falsities. In the human rational of the Lord there were not falsities, but appearances of truth. But he revealed to himself that the rational, even in him ought not to be consulted in matters of faith. In man, then, whose rational is filled with falsities, which, if consulted about the truths of faith, would stifle them, the exigency is equal, possibly greater. He must certainly accept the truths of faith without consulting his rational.

The reader, in order that he may adequately, or, at least, so far as lies in his power, estimate the importance of this subject, ought, then, to know that this fundamental truth of faith was a subject of thought in the Lord himself when in the world.

In the beginning of the paragraph from which I have already largely quoted, he says,—

"It is here treated concerning the doctrine of faith of which the Lord thought in his childhood, namely: Whether it is allowable to enter into it by things rational, and thereby to form to himself ideas concerning it; that this was thought was from the love of providing for mankind, who are such that they do not believe what they do not comprehend in a rational manner; but he perceived from the Divine that this ought not to be done, wherefore from the Divine he revealed that to himself."—A. C., n. 2588.

"Intuition into this state of the human race [these minds being wholly occupied by terrestrial things] was the reason why it was first considered by the Lord whether the rational was to be consulted in the doctrine of faith, and this from love, which was that

the salvation of all might be provided for, and that the Word might not perish."—A. C., n. 2553.

"The Lord thought concerning the appearances which captivated the first rational with him, that he ought not to trust to them, but to essential Divine truths, however incredible they might appear to that rational. This is the case with all Divine truths: if the rational be consulted respecting them, they can never be believed, inasmuch as they surpass all its comprehensions."—A. C., n. 1936.

"With the Lord, however, there were no fallacies; but when his rational was first conceived, there were appearances of truth which were not in themselves truth. Hence also his rational, at its first conception, lightly esteemed truth intellectual. . . . The Lord did not lightly esteem truth intellectual, but he perceived and saw that his new rational lightly esteemed it."—A. C., nos. 1911, 1912.

"The Lord first thought concerning the doctrine of faith whether it was expedient to consult the rational or not" (n. 2511), and he revealed and replied to himself that thus doctrine would become none.—A. C., n. 2519.

These extracts seem to me to be conclusive. He who denies this is bound to answer the question, What does this language mean if not that "if the rational be consulted respecting Divine truths, they can never be believed"? The convincing force of Swedenborg's statements here cannot be cancelled by the sort of arithmetical way sometimes employed of citing some forlorn passage which standing by itself happens to be of equivocal meaning. To try to offset one quoted statement by another may be a good way to prove inconsistency in an author, but it is not the way to investigate truth. Unfortunately, however, this practice is so much in vogue that I doubt whether heresies have ever in any other way secured a foothold in the New Church.

The truth unfolded in the foregoing extracts is obviously of the highest importance. It is lifted up above ordinary doctrinal matters in that it was a guiding precept followed by the Lord himself in his glorification; it then is certainly of vital concern to man in his regeneration. It will be regarded as unimportant by no one who understands the question. A

fundamental truth like this, when implanted in the groundwork of a religious belief, enters into its growth and gives to that belief vitality and strength. But when its place is usurped by a false conception of that truth, that equally potent, also enters into, and twists into conformity those truths which are allied to it. It sends its virulent life through them all like a poison.—A. C., n. 195. Examples in point in our own time are readily suggested, but for the present I pass them by.

The importance of this subject to every person who believes that the doctrines of the New Church are true, is, I think, made clear by the statements of Swedenborg already quoted. But more. This doctrine being acknowledged by a man gives stability to his faith; if it be denied, "doctrine dies." —A. C., n. 1072. This is also true of the greater man — the Church. There have been several great Churches in this world covering over large portions of the earth's surface, and extending over great tracts of time, and they have fallen. Their rise and fall mark the important epochs in the spiritual history of the race. Not one of them fell before it had embraced this destructive heresy, and from that we may be warned that no Church can embrace it but it is doomed.

Here again I quote Swedenborg: —

"The Most Ancient Church in its third state . . . began to believe nothing which they could not comprehend with the senses" (A. C., nos. 190, 191); "reasonings from sensuals concerning the mysteries of faith were called the poisons of serpents."—A. C., n. 195.

"The fourth posterity of that Church was unwilling to believe things revealed unless it could see them confirmed by things sensual and scientific."—A. C., n. 208.

"That men desired to search into the mysteries of faith by things sensual and scientific, was not only the cause of the fall of the Most Ancient Church, that is, of its posterity, but it is also the cause of the fall of every Church, for hence come not only falsities, but evils of life."—A. C., n. 127.

"The evil of the Most Ancient Church, which was before the Flood, but also of the Ancient Church, which was after the Flood,

also the evil of the Jewish Church, and afterwards of the new Church established among the Gentiles after the coming of the Lord, and also the Church of the present day, is this: That they do not believe the Word of the Lord, but themselves and their senses; hence faith became annihilated, and when there was no faith there was no love of the neighbor, thus all was false and evil." —A. C., n. 231.

This means not simply denial, but that "they were desirous to know whether what they heard concerning the Lord and faith was true, and were desirous thus to begin to believe." —A. C., n. 229. The Ancient Church, likewise, as we have just seen, "through a desire to investigate the truths of faith of itself and by reasonings, first fell into errors and perversities."—A. C., n. 975. Of such as they, we read that "they are disposed only to reason whether a thing be true, and to know how the case is with it, urging that unless they know how it is so, they cannot possibly believe that it is so. By this circumstance alone, they are instantly discovered to be in no faith."—A. C., n. 1072.

"But whoso wishes to grow wise not from the world, but from the Lord, says in his heart that he ought to believe the Lord, that is, the things which the Lord has spoken in his Word, because they are truths; and from this he thinks. He confirms himself by things rational, scientific, sensual, and natural, and puts aside whatever does not confirm."—A. C., n. 128.

"If the simple in heart are questioned concerning the spiritual, they say they know it exists because the Lord has said that they should live after death. These do not extinguish the rational, but cause it to live by the Word of the Lord."—A. C., n. 196.

I shall not quote much more. The few passages which follow are quoted to show that this disposition to refuse to believe what cannot be comprehended exists in our own day, and that the spiritual darkness induced thereby is greater now than it was in the Churches of former times. A pointed extract of this kind is quoted above from A. C., n. 231. To that I add the following:—

"In old time they were called serpents who trusted to things of sense more than to things revealed. The case is worse at this day. . . . All who reason from things sensual, scientific, and philosophical, deny the existence of spirit, and in so doing they become altogether incredulous as to whatever is asserted in relation to spirit and spiritual things."—A. C., n. 196.

"At this day the evil is much greater than in former times, inasmuch as men can now confirm the incredulity of the senses by scientifics unknown to the ancients; hence such a thick darkness as can never be described, and mankind would be astonished, did they know how great it is."—A. C., n. 232.

Certain spirits who were introduced into the abodes of the angels, on their return said that the things they had seen were real, but that "they had never believed this during their life in the body, nor could believe it; and that this must needs be among these wonderful things which are not believed because they are not comprehended. . . . But it was said to them, that they ought not, therefore, to doubt, because they do not comprehend. . . . Hence comes the infatuation so prevalent at this day."—A. C., n. 1630.

I must stop here. I believe I have fairly set forth the teachings of Swedenborg on this subject. I have not hesitated to express my convictions without considering whether they agree or disagree with those held by any one else. That I cannot deem to be of consequence. The opinion of any one, whether it be maintained here, or being seen to be erroneous, is dropped out of mind to-morrow, is a matter of no account. The truth which lies at the root of this matter, concerns the spiritual welfare of men. In the presence of that all else is insignificant.

The subject will be further discussed in another paper.

GILBERT HAWKES.

THE Lord, with all his Divine love, and with all his Divine wisdom, thus, with all his Divine life, flows in with every man; but the things which flow in from the Lord are received by man according to his state.

SWEDENBORG STUDIES.

TWO EXPLANATIONS REQUESTED.

A FRIEND, kindly saying that "the Swedenborg Studies always interest him more than any part of the MAGAZINE," sends "to their author two pretty hard nuts to crack." He then brings forward two very interesting points, which we gladly consider, first stating them in his own words:—

"I. In A. C., n. 978, it is said that 'after death,' the good man is elevated into the first heaven, from thence into the second heaven, and finally into the third or celestial heaven. It is so stated as a general truth with different phraseology twice in the same paragraph. Now in H. H., nos. 33 and 35, and *passim* in the writings, we are taught that the final degree is opened by a life in the world, and that man passes from the world of spirits into that *discrete* degree.

"II. Compare A. R., n. 744, and A. E., n. 1074, and you will see that Swedenborg reverses the spiritual meaning of 'called, faithful, and chosen.'"

I. Every one who has read the "Arcana" thoroughly, or even the first volume, after having obtained from "Heaven and Hell" a knowledge of the divisions of the spiritual world, has noted the first point brought forward by our friend, but probably without experiencing any difficulty from it. For it is seen at once that, at the time of writing the earlier portions of the "Arcana," Swedenborg had not settled the nomenclature which he used later, and it is recollected that the world of spirits was then in such disorder as to make the study of its arrangements a matter of extreme difficulty, which must proceed gradually.

Swedenborg does not say, however, just what our friend states, and, in order to consider clearly the points involved, it is necessary first to note what is written:—

"After death, a man who has conscience is first in the heaven of spirits, afterwards is elevated by the Lord into the heaven of

angelic spirits, and finally into the angelic heaven."—A. C., n. 978.

This is not a statement that a "man is elevated into the first heaven, thence into the second heaven, and finally into the third or celestial heaven." The first, second, and third heavens, strictly so called, are not spoken of. The paragraph on the contrary speaks of a "heaven of spirits," a "heaven of angelic spirits," and "an angelic heaven." Thus the apparent contradiction brought to our view is almost wholly from a misapprehension of the words, and does not amount to a contradiction of the later statements, but simply results from making a distinction in the world of spirits which, after the judgment there, was not continued. Swedenborg does not say at all that the man passes from one distinct degree of heavenly order to another, but he simply says that he is for a time with spirits, then with angelic spirits, and finally with angels. It is true that he uses the phrase "heaven of spirits" instead of the later phrase "world of spirits"; and it is true that he speaks of "spirits" and "angelic spirits" when later he spoke of the states which a man passed through in the world of spirits in preparation for heaven; but such a variation causes little difficulty.

As to the phraseology, however, which was used in the early part of the "Arcana," it must be said at once that it is an important subject, and that there might have been difficulty from it except that, a little later, the phraseology was changed to some degree and then remained fixed. In looking at the terms used in his first work on the subject, we are occupying the ground of the later works, and see with deep interest the progress of Swedenborg in learning and expressing the laws of heavenly order at a time when they were much interfered with.

The well-known division is,—

1. Third, highest, celestial heaven.
2. Second, middle, spiritual heaven.
3. First, lowest, natural heaven.
4. The world of spirits, or intermediate state.

This was the statement after the Judgment. But in A. C., n. 1972, Swedenborg says,—

"What I saw in the world of spirits, I saw in clear light, but more obscurely what I saw in the heaven of angelic spirits, and still more obscurely what I saw in the heaven of angels, for rarely as yet has the sight of my spirit been opened there, but it has been given me to know by a sort of perception, the quality of which cannot be described, what they said, often through intermediate spirits."

In n. 2133, he also says, "twice or thrice, by the Lord's Divine mercy, heaven was so far opened to me that I heard a general glorification of the Lord."

After this little glimpse at the state of his actual knowledge of the heavens at a period some months later than when he wrote n. 978, we can see that he could not at that time have settled his nomenclature. Even as late as in writing n. 4945, he says, in speaking of the lower regions of the world of spirits, that "it has not yet been granted him to know them."

As to the terms used in n. 978, we may see in n. 459 how they were intended to be understood. He there says,—

"There are three heavens. The first is where good spirits are, the second where angelic spirits are, the third where angels are."

But it is evident that these were rather the three spheres of which he then had knowledge, the highest of which he then knew only generally. Yet a little later we find him speaking of "the heaven of celestial angels, and the heaven of spiritual angels."—A. C., n. 1053. Thus "the angelic heaven" of n. 978 was now divided into two, and gradually the two lower divisions of n. 978 became one, simply "the world of spirits." The "angelic spirits" of n. 978 and other numbers, such as 201, 394, 457, 538, 634, 684, 911, 994, 1480, 1520, 1525, 1642, 1972, 3474, appear to have included not only the highest of the world of spirits, but also the lowest heaven, for, near the end of the "Arcana," namely, in n. 9543 we read of "the angelic spirits who are in the first heaven." And in

n. 9741 he says that "they who are in the lowest heaven are called angelic spirits."

In his subsequent works, Swedenborg called these angels, but occasionally used the term "angelic spirits" in a different sense, as when he said,—

"They are called angelic spirits who in the world of spirits are preparing for heaven, and afterward become angels."—A. R., n. 875, and T. C. R., n. 387.

Instead, then, of this being a hard nut, we find it full of instruction as to the manner of Swedenborg's progress in the rational understanding of the facts of the spiritual life, and so of the spiritual meaning of the Word. Had we gone further back, we should have traced the development of his phraseology, which kept pace with the progress of his enlightenment, from a still earlier point. As it is, however, enough has been said to show that, when he said that a good man became a spirit, and then an angelic spirit, and then an angel, he was describing in other terms the same process commonly defined in the terms used in "Heaven and Hell." And if he used the term "angelic spirits" as indicating either the highest spirits or the lowest angels, or both, as he seems to have done, we must remember that, before the judgment, the spirits constituting the first heaven which passed away "were conjoined with the angels of the lowest heaven."—Cont. L. J., n. 10; A. R., n. 330.

II. Our friend's second point is as to the interpretation of the last words of Rev. xvii. 14, "Called, and chosen, and faithful." He refers to A. R., n. 744, and A. E., n. 1074, and says that "Swedenborg reverses the spiritual meaning." So he does. In A. R., n. 744, he says that "they who are in the externals of the Church with the Lord are said to be 'the called'; they in the internals, 'the chosen'; and they in the inmosts, 'the faithful.'" He also states that "'the called' are in the lowest heaven, 'the chosen' in the second, and 'the faithful' in the third.'" In A. E., n. 1074, he says in effect that "'the called' are of the third heaven, 'the

chosen' of the second, and 'the faithful' of the first heaven."

The difference is between an ascending and a descending series. The three words are taken in A. R., n. 744, in an ascending series, in A. E., n. 1074, in a descending series. Now we are dealing here with two works, one of which was fully revised and published as an authoritative explanation, *after the event*, of the Divine predictions, while the other was not published and, towards its latter part, gave the explanation very briefly, with little or no reference to other parts of the Scriptures. The later published work takes the words as indicating an ascending series, and so do all commentators of whom we have knowledge. The Scripture says, "Many are called, but few chosen," clearly teaching that the class of the chosen or elect comes from the class of the called. In the same way it seems right to conclude that the faithful are from the chosen, namely, those of the chosen who endure to the end. "By the called," says Swedenborg, "are meant all who receive the call."—A. R., n. 816, and he there refers to n. 744.

We find no difficulty with this case, because we see no obscurity occasioned by it, nor do we hesitate to say that in our own mind the explanation of A. E., n. 1074, probably written *before the event*, yields to the explanation of A. R., n. 744. Yet we do not overlook the fact that either interpretation results in giving us the great and hitherto unknown truth that they who were with the Lamb were the angels of the three heavens.

FROM THE LAST OR IN THE LAST.

In our issue for June of the present year, at the end of the Swedenborg Studies, we printed a brief question as to the reading from the manuscript of a little word at the end of the posthumous treatise on the Divine Love and Divine Wisdom, and suggested that the phrase "the middle ones *from* the last," in respect to the Divine government, should be read "the middle ones *in* the last." The suggestion was made without sufficient consideration. Having been asked to re-examine it, we have gladly done so, have entered more fully

into the meaning of the teaching, and have found abundant support for the expression which we first deemed open to amendment from the manuscript. We are now satisfied, not only that the manuscript had been correctly read, but that the teaching as to the government of mediates is entirely clear, and we quote the following statements as confirmatory, placing first the one which led to our first mention:—

"The sun of heaven, in which is the Lord, is the common centre of the universe, and all things of the universe are circumferences and circumferences even to the last; and He rules these circumferences from Himself alone as one continuous thing; but the middle ones from the last."—D. W. post., xii. 5.

"Divine order never stops in the middle and there without the last forms anything, for it is not in its fulness and perfection; but it proceeds to the last, and, when in its last, it then forms, and by mediates gathered there, it renews itself and produces itself further, which is done by procreation."—H. H., n. 315.

"When the Lord operates, he does not operate from firsts through mediates into lasts, but from firsts through lasts, and thus into mediates."—A. E., n. 1086.

"Since Divine truth in its last is in its fulness, and also in its power (for when it is in the last it is in all), therefore the Lord never operates except from firsts through lasts, consequently in fulness."—A. E., n. 1087.

We lay us down in peace, Thy touch Divine
Our eyelids closing;
Darkness — Thy secret place — becomes the shrine
Of our reposing;
Gently we breathe our souls into Thy care,
So glad to be
One day more near to that home rest of Thine,
Which we may share
With saints and Thee.

—*M. J. Genevieve.*

BOOK NOTICES.

INDIAN MYTHS, or Legends, Traditions, and Symbols of the Aborigines of America compared with those of other Countries, etc. By ELLEN RUSSELL EMERSON. Boston: James R. Osgood & Co. 1884.

THIS substantial book of nearly seven hundred pages has value not only for the ethnological student, but for all who take an interest in human nature and history. It deals principally, as the title indicates, with the legends, traditions, and symbols of the American Indians, but is by no means confined to these points, and may be truthfully described as a general compendium of information respecting the aborginal inhabitants of this continent. The excellent index at the end gives evidence of the great variety of subjects treated of either directly or incidentally.

The New-Church reader will be particularly impressed with the proof which this book affords, that the myths of the Indians, like those of other nations, have come down from a time when mankind possessed a knowledge of correspondences. The many comparisons which the author makes with the mythologies of Egypt, Assyria, and Hindostan, go far to show that the ancestors of the red men of America must have been Asiatics belonging to the Ancient Church. She betrays her own familiarity with the law of correspondence by several pointed allusions to it. She says, for example,—

"The Oriental thus traces the grand correspondence between material and spiritual light, the unconscious source of the universal worship of the sun; for all worship of light is doubtless derived from more ancient ideas, founded in the correspondence of the natural and spiritual laws of the universe. . . . The sun's light was made to represent spiritual light among those who were free from idolatrous customs. The Lord, the Light of the world, is represented as the sun — the Sun of righteousness."—p. 98.

In a foot-note she refers to Swedenborg directly, as describing "a spiritual sun, corresponding to, and source of, the natural sun."—p. 94.

The above remarks occur in the course of a chapter setting forth the traditions of the Indians respecting the sun. Other quotations of equal interest might easily be made. Take, for instance, the following, in which the word "Yowah," meaning the Great Spirit, is identified with the Hebrew "Jehovah": —

"To frame a word significant of the supreme and omnipresent Spirit, a word expressive of the wind, or moving air, and light, and life, was selected by the aborigines; and this was found in two sounds, themselves exclamations of delight and content, *yo-wah*. These two sounds they reiterated in their names for thoughts and things, for the Creator and created. They were synonymous with the words love and wisdom [*iio*, love; *wah*, wisdom], and evidence of these qualities was perceived in all things. It was a simple utterance, but it was cast out of the great logic of the human mind, through whose analytic and synthetic processes was apprehended the relation of cause and effect. Light and life, air and breath, fire and vivifying energy,— these three in the one Great Spirit, whose heart was believed to be that orb of day from which flow the throbbing life-currents of light and heat, whereby is physical existence — were expressed in this name; and it should be remembered that it is a distinct name applied to a living energy, to whom was ascribed a personal being, as in the Greek *Io*, the Sanskrit *Dyo*, the Assyrian *Hea:* venerable names, proceeding from the first cry of the infant race in recognition of its Maker, Yowah, Jehovah, 'I am that I am.'"—p. 633.

We feel that it is quite impossible to do justice to a work of this kind within the limits of an ordinary book notice; and we shall be glad if what we have said about it induces any of our readers to examine the volume for themselves. The patient and fruitful researches of the author deserve a liberal response from the public. While we cannot fully share her sanguine expectation that the red man is yet to obtain a place "in the front march of progressive humanity," she makes us deeply sensible of the nobler stock from which he sprang, and of his connection with all that is highest and best in our common nature. J. R.

The Life of Frederick Denison Maurice; Chiefly told in his own Letters. Edited by his Son, Frederick Maurice. With Portraits. New York: Charles Scribner's Sons. 1884. 2 Vols. pp. 572, 712.

The excellence of a life is in the fidelity of it. To every human being his or her own sphere is given, and this is his or her God-given destiny. The lives which have their aim in anything short of the Lord and his service, fail of obtaining their destiny, and in greater or less degree mock Providence. But those lives for which all true men are grateful, faithfully do the work that is peculiarly theirs, and these bring honor and power to whatever calling they follow, for they make sacrifice of themselves to it and not to it, but to the Lord of all useful work.

That such lives should be famous, is not important; that they should be wholly prosperous in earthly ways, is not likely; that

they should know their work always, and never have doubts about what they ought to do, is not of moment. They must be faithful for the day, and then their days will make a golden chain, every bead of which is an acceptable prayer.

The life of Frederick Denison Maurice, which his son has given in noble volumes full of his father's words, is a story of many trials, but of perfect fidelity to his peculiar work,— a work in some respects prophetic. We have not read an account, confessedly a partial one, which is more quiet and fair, and we have seldom seen a biography so uplifting.

Born Unitarian in 1805, the lad took early to the deep subjects in theology which many clergymen never touch, and found his way out of Unitarianism into Anglicanism without losing his respect for Unitarians. His father was a clergyman of that faith, and so remained. The mother, with all her children, gradually found more in the Scriptures than the father did, and left him alone in his belief.

From his college days, Maurice showed the two prime qualities of his mind, which were the love of truth, wherever found, however named, and a womanly tenderness of heart. The first made him ever a learner, rendered his preaching always profitable to the teachable, and brought him into public conflicts in defence of what he held to be truth, while the second made him humble before God and men, devoted to the cause of the needy, and reverenced by all who knew him. The combination of these two in him seems to have made him not excellent as a logician, nor always clear in expression, but eagerly willing to speak the thoughts which filled him to overflowing, and which contained much that was truth of heaven.

Not a philosopher, though he wrote much upon philosophy; not an exegete, though he published volumes of exegesis; Maurice's influence upon literature may not be great, but his influence upon men has been and will long be manifest.

It was to the fault of his day that he was of no school. He was alone in the Church of England because he could not Romanize, nor be a mere ritualist, nor abandon high belief, and so be of the Broad Church. In the days when High Church and Low Church were at war, he was treading the winepress alone. He knew and wept over the city made desolate in its scorn of all reproof. Said he,—

"I see everything to deplore in our condition. Deepest humiliation for the low tone of feeling and conduct which all of us, and especially the clergymen of all kinds, have kept up ourselves and encouraged in others, should, I am sure, be earnestly sought after.

"We have no right to talk of atheistic France, atheistic Germany; are not we atheistic? We have theories of sin, of justification, of apostolical succession, schemes of divinity Protestant, Romish, semi-Romish, Anglican, Dissenting. But where is God in them all?

"The symbolism of spring seems to me very wonderful. I wish I could see more into it. But it speaks to me of that which just now God seems to be forcing upon my thoughts, Reformation, Revival, Restoration. A very dull, dark winter and heavy frost the Church is surely groaning under. It seems to me sometimes as if all was dead. But I am certain there is a root lying beneath every withered stem which may one day send forth blossoms, and flowers, and fruits.

"It seems to me that the heart and flesh of the intellectual man, as much as of the clodhoppers, are crying out for the living God; and that it is just this cry we have not understood, and have been unable to answer. I anticipate a very deep and searching reformation. I foresee a terrible breaking down of notions, opinions, even of most precious beliefs, an overthrow of what we call our religion — a convulsion far greater than that of the sixteenth century — in our way to reformation and unity."

This was the clearest of Maurice's perceptions, and while it led him into conflict with the clergy, it set him at work to devise remedies for the outward evils of the day, and he wrought with much success in this direction.

His theology was evangelical, and had much of the spirit of the New Age. His Trinity was a Unity, his God a Father, his Lord the God manifest, his Scriptures the inexhaustible fountain of all truth. He had little power to state new truth. He drew back from Colenso, but did not avoid being widely misunderstood in respect to probation. When he said of God, "I thought He was just that Being who was exhibited in the cross of Jesus Christ," he stated all his doctrine and the very truth as well, and the volumes before us contain no adequate definition of the Trinity. In dealing with Unitarians he urged "the entire union of the Father with the Son." In overcoming evil he said that "to believe we have any self, is the devil's lie." He had respect for Madame Guyon. He would learn of any one, but especially studied his Greek Testament.

Doing nothing all his life but the work of his calling, whether at Guy's Hospital, Lincoln's Inn, King's College, or Cambridge, accustomed to think quickly upon his feet and to dictate his thoughts, keeping no company but that of the earnest reformers, his sixty years teemed with usefulness. He was not sure to be in

the right by any means, but he was easily advised and, despite a morbid diffidence, never shrank from what he deemed a duty. His sincerity was his strength.

He was a true man, pure, child-like, self-accusing, not given to bitterness, not tenacious of position. If he published too much, it was his earnestness which moved him to it; if he hastened into controversy, it was his zeal for truth which led him on.

His life was that of a successful religious agitator, making way for reformation. Many lessons may be drawn from the story of it, of which the chief is to be "fervent in spirit, serving the Lord."

History of the Literature of the Scandinavian North. By F. W. Horn. Translated by R. B. Anderson. Chicago: S. C. Griggs & Co. 1884. pp. 507.

There is so much to be learned about Scandinavian literature, which has contributed both of old and in modern days productions of the first quality, that Prof. Anderson may look for an appreciative reading of Horn's ponderous work which he has translated, adding a bibliography of books in English relating to Scandinavian countries, which was prepared by Mr. Solberg, of the Congressional Library. Our only regret in going through the book was that it was not more full. As it is, however, it is a glance, and a careful one, though Horn says Johan Svedberg when he should have said Jesper, and he dismisses the son Emanuel in a way which sounds queerly in this generation, giving him ten lines and Miss Bremer three times as many. A full Index makes the book a reference volume of the best sort.

In the Heart of Africa is a timely publication by Funk & Wagnalls, from the large works of Sir Samuel W. Baker, and contains many dramatic scenes from the events of the journeys by which that famous traveller and his noble wife investigated the Abyssinian tributaries of the Nile, and explored the great Albert N' Yanza Basin. If Sir Samuel travelled with something of the hauteur of his race when abroad, he met much to humble him, and came very near falling a sacrifice.

The Eschatology of the Future is a pamphlet which the Rev. L. C. Baker has sent out through J. B. Lippincott & Co. The ideas set forth are that the resurrection will be at the last day, will

bring the good to blessedness, and will restore the wicked to their natural bodies, and so to the chance of a second probation. Mr. Baker's reasoning is ingenious but futile, on account of his error in respect to resurrection itself. He seeks to mend a rope of sand.

Words for the New Church, No. 12, appears after a very long interval, and is occupied with a continuation of the papers on ecclesiastical history, and with comments upon certain articles which have appeared in the *Review* and in this Magazine, bearing upon the forms of Constitution presented to the General Convention. The idea of the writer of these comments seems to be that his work on the Committee has not been described fairly, and that we are so conservative as to be prejudiced. He would have the Convention wait till it can accept a different Constitution from the one we are thought to prefer, and it appears that his wish has been respected by the Convention for two years. What the result will be we do not undertake to predict.

Archibald Malmaison. By Julian Hawthorne. New York: Funk & Wagnalls. 1884. pp. 126.

A story without a moral, written with no other than a business purpose, is worth neither writing nor reading. The weird circumstances of this tale, and the unquestioned ability of the writer, do not lift it into anything of value. Haste, moral heedlessness, and genius enter in equal quantities, and do not produce that which is worthy of a Hawthorne.

A Concise Manual of Daily Prayer is the title of a tasteful book prepared by Charles H. Allen, and published by James Speirs, both of London. Mr. Allen has depended mainly upon modifications of the "Book of Common Prayer." There is no doubt that the New Church will come more fully than now into the use of public prayer, and already progress is evident in this direction. We have thought, however, that, both in public and family devotions, more use would be made by us of the prayers of the Holy Word than is to be found in this Manual or in some similar compilations.

The *Andover Review* for May, weak in the first article, was strong in several others. A discriminating criticism of the Sunday-

school was excellent. The paper by Prof. Smyth, on "Baptism in Early Christian Art," showed conclusively that a plentiful affusion of water upon the head while the candidate stood in shallow, running water, was the form of which we have earliest record.

Electra, published at Louisville, Ky., and edited by Messrs. Wilson & Leyburn, sends us an excellent number. The first glance shows that such a monthly will be fully appreciated by all who want facts as well as stories, and who like to combine their historical studies with good literature; for all are here, and more too.

The Rev. J. A. Lamb has printed a tract on the "Time and Manner of the Lord's Second Coming," which can be had of him at Hartford, Conn., or at any of our book agencies. Mr. Lamb makes use of the numbers given in Daniel, reckoning by means of them to the year A.D. 1757. This is not difficult to do, except that there is a difference of opinion among scholars as to the date from which two thousand three hundred years, for instance, should be reckoned. With other periods which he treats of, Mr. Lamb has more difficulty. We predict that not much use will be made of the prophecies by our people in this way, but that they will put forward other considerations which Mr. Lamb has also used to good effect.

Chinese Gordon. By Archibald Forbes. New York: Funk & Wagnalls. 1884. pp. 171.

A newspaper correspondent's account of a remarkable life does not enter deeply into character, but paints vividly its dramatic scenes. The obscurity now attaching to Gen. Gordon's position in the Soudan must be cleared up ere readers can turn calmly to his previous exploits, and yet his life has been already full of great deeds, and is worthy to be widely read. That he is a man of extraordinary gifts as a leader, which he uses for the benefit of his fellow-men, is clear, and, whatever may be the result of his present campaign, no one doubts that it will do honor to his courage and conscience.

THE NEW CHURCH.

Meeting of Convention.

The time required for preparing the Journal for publication, and for putting it and its accompanying documents into print, renders it necessary to make our issue for August the Convention number, and we may then desire to refer again to the very interesting meeting from which we have just returned. But the present opportunity must be taken to express the very general satisfaction which was felt, so far as we heard, by all who were present.

Undoubtedly the fact receiving most marked notice was the remarkable prosperity of the Society by which the Convention was entertained. We speak, of course, of the outward prosperity, not undertaking to judge of inward states except as they manifest themselves in deeds. The edifice of the Philadelphia First Society is in every respect a noble one, and in its ample rooms every need of the Convention or of its Committees was supplied. The book-rooms, under the efficient management of Mr. I. N. Gregory, afforded an example which will not be lost, we trust, upon the visitors. The best thought in connection with the church was, that it was not burdened with debt, and great must have been the devotion which saved it from such a burden. The building paid for, the seats free to all, the stranger politely received on entering and presented with tracts on leaving, the simple yet effective character of Mr. Giles's preaching; these point to a steady growth, at least in the gradual preparation of the public mind, and, it is to be hoped, in the development of the members in truth and good. Of course there is always something to be done, and we mention that there seemed to be a slight lack of finish in the chancel end of the church, and a deficiency in means of egress in case of emergency.

Coming of necessity late to the feast, we found a great company assembled in the Academy of Fine Arts. This reception by the Philadelphia friends was as magnificent as their church. We have been pained with the frivolous forms which such receptions have sometimes taken, and are delighted with this change.

The meetings were divided between ordinary business and conferences upon important subjects. That the business was hurried,

and that there was too much of conference, seemed to be the general feeling. This was partly due to the desire to observe the centenary without departing from previous customs. But we are surprised that, in making up the programme, it was not seen that the business would be cramped, while the addresses must be heard without time for their consideration. As the Convention cannot be held together for Monday, we would suggest that, whatever becomes of other subjects, two full days, or their equivalent, should be allowed for the business. Such remarks from the Chair as, "we have a great deal of business and must hasten," we heard with regret.

The attendance was pretty full; about forty ministers and a hundred delegates. It should have been fuller. We do not understand the state of mind which makes attendance upon the Convention a matter of convenience or pleasure. Whether or not a minister cares to go, or expects to enjoy going, is not to be considered. He belongs in Convention during its session, and nothing but necessity can excuse him.

The Reports were generally satisfactory. We wish, however, they could be presented by their writers, or by those familiar with the facts stated. The careful listening while a Secretary reads paper after paper, grows wearisome, and the mind does not comprehend the information given. The news from abroad was very good, and should have each year, as we think, a special time. No subject would better be assigned to an evening or to an advertised hour. We do not in Convention give time enough either to foreign or home missions, which should have their own times and careful preparation by speakers.

In regard to the conferences, having had a slight part, we will speak cautiously. Our impression was, that the selections of speakers were not always approved by the result. Some of the speakers had made insufficient preparation, and this, we hope, will not occur again lest it should permanently injure the dignity of the Convention. Some brought out only half truths.

It was an interesting feature of this meeting that the two Standing Committees, which some have regarded as having all the power, were easily overridden. There was, no doubt, a lesson learned by both, as neither had fully explained its reasons for acting, nor appointed any one to lead in discussion. We suppose that those who voted to reject the recommendation of delay made

by the Committee on Ecclesiastical Affairs in the case of Mr. Fox, did not know that, to invest with the office of General Pastor a minister engaged in secular work, was to call to the office one who could not perform its duties. The Committee thought wisely that the office should not be regarded as a tribute of respect, but as an appointment to engrossing duties.

The Executive Committee had some discipline, too, but we cannot undertake to speak for it.

The Conference of Ministers held three days with much benefit to all present. We shall refer to it again, when printing some of the papers presented. The candor which characterized the discussions, we noted with much pleasure, and we were glad to see a good degree of that breadth of mind which belongs to true culture.

We were grateful for many friendly attentions; and enjoyed, among other pleasures, an inspection of the shelves of the library of the Academy, which seems to be a parochial school of modest extent, with a theological department, and a rather large ministerial staff. The famous portrait of Swedenborg, which hung in his bedroom, we examined with much satisfaction.

On the whole we think it can truly be said that the Convention made few mistakes, and answered well the expectation of its friends.

We shall present in our next issue the unstudied but well-received address of the President, the historical discourse of the Rev. Frank Sewall, and other papers, together with the entire Journal of the Convention and its accompanying documents, all of which will be found to be deeply interesting.

The School of Theology.

We were gratified to receive an invitation to attend the closing exercises of the Theological School maintained by the General Convention, and to gather with a little company in one of the rooms occupied by the School. Our belief that it would be well to give to the exercises a more formal character, did not interfere with our enjoyment of the President's Report, and of the four discourses read by as many of the students. Mr. Worcester's Report showed a busy year of much quiet and faithful work. Ten students had been in attendance. New rooms in the building, No. 169 Tremont Street, Boston, had been used and enjoyed. The corps of instructors had been increased by the addition of Rev. J. E.

Werren, who had taken a share in Dr. Paine's work on Languages. Dr. Dike had conducted the students in a course of historical reading. In the doctrinal department, Mr. Worcester had taken the class through the "Last Judgment," the "Apocalypse Revealed," and "Divine Love and Wisdom." It is noticeable that one or two subjects, important in all such schools, and especially in our own field, are not embraced in the curriculum, but every one understands that the School is young. The work which had been done in two new directions, the Normal Sunday-School Class and the Postal School, were referred to, and the number of those to whom the circulars of the latter are sent was reported to be eighty-two.

The sermons, read by Messrs. Hay, Grant, Alden, and Worcester, were well expressed, arranged in an orderly manner, and not lacking in applied spiritual truth. They gave evidence of a maturity of mind which is essential to the preparation of a useful sermon.

We would have listened with pleasure to exercises in other departments.

The absence of Dr. Paine who, on account of an injury, had not been with the School for some weeks, was noted with regret.

The School now has some twenty-four thousand dollars in invested funds, and some fifty-four hundred dollars subscribed and paying interest. It has a good corps of instructors, to which additions can be made when means are provided. The prospect is certainly good, and may be greatly improved by increase of the funds and by further enlargement of the scope of studies.

An Excellent Index.

We have received specimen pages of the Latin index of the "Apocalypse Explained," and have examined the articles on the Lord and Church with much benefit. Under the word *Dominus* are hundreds of references, many of them including quoted sentences, and they are all arranged in such a way as to assist the student. One passage should be well known: "The angels of all the heavens acknowledge the Lord alone: they acknowledge His Divine which is called the Father, they see His Divine Human, and they are in the Divine Proceeding."—n. 1115.

A New-Church Minister's Hotel.

From our venerable brother, Rev. Adams Peabody, we have received a card announcing that he has a hotel at Eureka Springs,

Arkansas, where those seeking health will be carefully provided for. No tobacco is allowed in the House, which has the name of Leedona, and is situated a few rods from the Basin Spring.

We have read with much interest the Fourteenth Annual Report of the Massachusetts Homœopathic Hospital, in the aid of which we notice that the Boston Society and several members of it are engaged. The institution appears to be prospering as it deserves.

The gift of a large engraving of the Bartholdi statue, from the Travellers' Insurance Co., of Hartford, is gratefully acknowledged.

THE RELIGIOUS WORLD.

The Truth of God.

Dr. Wayland Hoyt, of Philadelphia, in the powerful organ of the Baptists, *The Watchman*, utters a truth dear to every New-Churchman: —

"This is the immense, satisfying, darkness-defeating truth — Christ is the true Theophany. Sight of him is sight of God. Knowledge of him is knowledge of God. He is in the Father, and the Father is in him, in such close sense that when I behold him I see and know the Infinite whom he interprets and manifests. Just as I gather the sun's rays into my microscope, and focus them there upon and through the lens, and looking through the lens see truths and wonders of God's working I else had never come at, so Christ gathers the rays of the Infinite into focus in Himself, and then rays them out upon my darkness and my ignorance, and I beholding see and learn the wonders of the Father's being and the Father's heart, as I never could have known them otherwise, as not the topmost man — not even Plato — could have known them.

"This was the meaning of the Incarnation: that God had stooped to the terms of my poor and human apprehension, that he came to wear a brother's nature and a brother's shape, that he came to speak to me with a human voice, and to touch me with human hands, and to bless me with the benediction of human eyes — that seeing him I might veritably see and know my God; that this instinctive hunger of my soul for such vision and such knowledge might be fed and quieted.

"Even as Milton sings so splendidly: —

> 'And kings sat still with awful eye
> As if they surely knew their Sovereign Lord was nigh.'

"Their Sovereign Lord *was* nigh, coming to show them who their Heavenly Father was,— there in the humility of that birth and manger-cradle, in the benefi-

cence of that life toiling through Galilee, and Samaria, and Judea, in the self-sacrifice of that rugged cross, in the power and triumph of that resurrection and ascension.

"He that hath seen me hath seen the Father: and how sayest thou then, Show us the Father?

"If ye had known me ye should have known my Father also; *and from henceforth ye know him and have seen him.*

"The Incarnation is the true vision of God."

The Better Unitarianism.

In a lecture delivered at Tufts College by A. P. Peabody, D.D., recently preacher to Harvard University, he indicated that Unitarianism in the minds of its stronger disciples is not moving towards deism. The subject was "The Divine Beneficence of Penalty," and incidentally the lecturer said,—

"The key-word of the Gospel is Father. The analogy which it suggests, if imperfect, is so only by defect; and, if there be such defect, it is more than filled by the representations which Jesus gives in his teachings of a Divine love, only typified by a mother's yearning and inexhaustible tenderness, and by the intensity of the love in which he himself bears the griefs, carries the sorrows, drinks in the tears, relieves the burdens, forgives the sins of those among whom he dwells and walks in a gentleness and sweetness ineffable as his Majesty, and in virtue of which it is that he says, 'He that hath seen me hath seen the Father.'

"God, by giving his children being, by making them partakers of his own moral nature and of his own eternity, binds himself to do the best that can be done for them. Jesus, as the image and representative of the Father, transcends all else of love that has ever been manifested on earth; and his life and death are a continuous and concrete promise of God,—a promise renewed when he rose from the grave, and since it ceased to be uttered on earth voiced in heaven, where 'he ever liveth to make intercession for us.' 'Who shall separate us from the love of Christ,' and of 'God in Christ reconciling the world unto himself?'"

Faults of the Westminster Confesssion.

Commenting upon an unsuccessful attempt made at the recent session of the Presbyterian General Assembly to have the "Confession of Faith" revised, a frank writer gives some of the reasons for such revision, thus:—

"1. It lacks in exactness and grammatical and lexical accuracy. Three texts are cited to prove the doctrine of substitution. Neither one of them, in strictness, proves it; yet there are passages which can be pressed, on the most stringent grounds of grammar, to prove the doctrine in question. These are ignored. This is a common fault with the 'Confession.' It insists on the inadequate and indefensible; it passes by the impregnable.

"2. It is not a fair, full treatment of Scripture. Doubtful passages are cited to prove the point desired; strong opposing passages are ignored.

"3. It is not a Christian use. By this is meant that it does not interpret and use Scripture in the light of the plain Christian teaching of the progressive nature of revelation."

And he concludes by saying,—

"Whether the Assembly ever takes up this question of revision or not, the facts must remain facts. All candid students know that the use of Scripture which the 'Confession' makes, is not up to the level of modern exegesis. To try to reform it would be only to admit publicly what all admit privately."

New Version of the Psalms.

The Rev. T. K. Cheyne, one of the Old Testament revisers, has just issued in London a new translation of the Psalms. He renders the twenty-third thus:—

"Jehovah is my shepherd; I shall not want.
In pastures of young grass he maketh me lie
down; by the waters of resting-places doth he
gently lead me.
He refreshes my soul;
he leads me in the right tracks
for his name's sake.
Yea, though I walk through the valley of deadly
shade,
I will fear no evil, for thou art with me:
thy club and thy staff, they comfort me.
Thou furnishest a table before me
in the presence of my foes;
thou hast anointed my head with oil,
my cup runs over.
Surely good fortune and loving kindness shall
follow me
all the days of my life,
and I shall dwell in the house of Jehovah
for length of days."

The Guilt of Orthodoxy.

Prof. W. J. Beecher, of Auburn Theological Seminary, lately gave a lecture to the students in defence of the new theology, and said,—

"When I first began reading religious newspapers, there were plenty of men who were regarded as leaders of religious thought, who were strenuously affirming

that, unless the earth and the skies were fitted up in their present shape in the space of one hundred and forty-four hours by the clock, the Bible was a lie, and all religion was a fraud. To-day nearly every one is convinced that the process of bringing our system into being, lasted through long periods of time, and that this view is entirely consistent with the Bible and with all sacred truths. But there were many persons, young persons in particular, who eagerly and loyally accepted the propositions then taught by their religious leaders, and who, being now convinced that it took more than one hundred and forty-four hours to make the earth, have consistently accepted the alternative which their teachers taught them, and become infidels or disbelievers in a personal God. This is a representative instance. Most of the battle-fields of religious thought are covered with wrecks of this sort. They are not trophies of the prowess of the enemies of the truth, but tokens of the folly of its defenders. The men who, in the interests of orthodoxy, deal with the truth in this way, are guilty of something worse than reprehensible folly. The blood of lost souls clings to the skirts of presumptuous defenders of the truth, as it does to the skirts of truth's assailants; but the presumptuous defenders have greater opportunities, and, it is to be feared, destroy more persons than the assailants."

The Fate of Babylon.

The *N. Y. Independent*, in an article on the Russian convents, says,—

"It is almost the unanimous demand of the Russian journals that the state subsidy to the convents should be discontinued, and that the monks' and nuns' trade in sacred charms and trinkets should be prohibited. It is also suggested that, if the monks and nuns do not work themselves on their lands, they ought to be deprived of them. Some clerical writers insist that the convents must be reformed, that educational and charitable institutions must be opened in every convent. But whatever reforms may be introduced in the convents of to-day, it is certain, it seems to be generally agreed, that the powerful moral and intellectual hold over the people which characterized the early convents, has gone forever. Family, society, Church, and country, present a far larger and more natural field in which to do God's work than any convent walls. The monasteries and nunneries of to-day feed upon the superstition and ignorance of the people. But it must be owned that even in Holy Russia the monks and nuns are in a bad plight since their hood and cassock have become the theme of vile jokes and impure popular songs."

In Symbolic Form.

President Bartlett, of Dartmouth, in his "Princeton Lectures," commingles the literal and the symbolical in treating of Eden, saying, "Here were two persons in a garden of Nature," then going on to speak of the serpent as the "symbol of baseness, cunning, and seduction," and then saying that the doom of the serpent "involved no change in the animal, which would have

involved a change in every muscle, bone, process, and organ of the body, but it was a curse in symbolic form." This, from such a source, is noteworthy. President Bartlett may be near to seeing with many that all events in Eden were "in a symbolic form."

The Bible Unharmed.

Prof. Howard Osgood closed his address before the Baptist Annual Conference with the words,—

"The Bible remains the same through all the years. For all that modern criticism brings us as the tested product of sound investigation every intelligent lover of the Bible will be grateful. All ill-founded and unfounded theories about the Bible are only passing clouds. They may lead some to doubt the Divine truth and power of the Bible. But he who knows in his deepest consciousness his sin and his salvation by Jesus, finds, where others doubt and starve, the shepherd's pastures of tender grass and the still waters of the river of God."

True Philosophy.

The *Platonist* is more than philosophical:—

"But the world's great religions have long ago become corrupt and are falling in pieces like ropes of sand. There remain honest, anxious hearts who can no longer believe, but who demand to know; and if they are also ready to do and to dare, the daily, hourly achievement of immortality may be its absolute demonstration. To unsettle the faith of the true believer, whose life corresponds in constant effort and self denial to the type of the Divine Humanity, is a crime; to give the only basis of proof, short of death itself, to those who can no longer believe, is a bounden duty. The test of true philosophy is like that of true religion. The good everywhere is one. Creed and conduct must accord. An intellectual concept which does not work inward toward God through reverence for all good, and outward toward man, through charity and love, is as barren as superstition, and as hateful as hypocrisy."

Does the World Move?

In an article in the *Independent*, under this caption, Prof. Phelps, of Andover Theological Seminary, reckons as signs of progress the recognition of human brotherhood, of individual liberty, and of independence in religious belief, and the elevation of woman, and, after attributing these improvements to the development of Christianity, concludes by saying,—

"Yes, the world does move. It did move in the ancient ages. It is moving in these times of ours. Whatever the surface currents may seem to indicate, the lower depths of modern thought are moving Godward, beyond the reach of

counter-currents. They have gained a momentum which no possible reactionary forces can arrest. Dark ages can never come again."

Teaching of the Apostles.

An Irish Episcopalian has lately given his opinion that the "Teaching of the Apostles" renders the old controversy as to the Divine right of Episcopacy obsolete, and he adds,—

"Its bishops and deacons are, of course, the same as the Presbyterian bishops and deacons of the Philippian Church; but its prophets are like no subsequent order, and its apostles are a kind of itinerating missionaries, whose rapid passage from place to place (they are forbidden to stay longer than two nights anywhere) throws a marvellous light on the extraordinary rapidity with which Christianity overspread the Roman Empire like wildfire."

Sounding the Alarm.

The *Presbyterian Banner* is excited — not without cause — over New England's indifference to Calvinism: —

"It is good cause for alarm among Congregationalists when the 'Old South' abandons orthodoxy; when Andover Theological Seminary avows a 'new departure'; when Prof. Ladd, of Yale College, publishes a work the effect of which, so far as it goes, is to destroy all confidence in the Scriptures; and when Dr. McLane, late of Steubenville, is called to one of the leading Congregational churches of New Haven, though repudiating altogether the orthodox view of the Atonement."

A Safe Conservatism.

The tendency to return to the simple formulas of early Christianity is a hopeful indication. A writer of the Baptist Church speaks thus in the N. Y. *Independent*: —

"In all true advance we shall return to the old faith and to the Apostles' Creed. But this old faith and this venerable creed will mean more to us than they meant to those who first accepted them. They will commend themselves to all the faculties of our nature as brought to their highest development. They will be greater and richer to us, for the reason that we who look upon them shall have been brought by our diligent study of them into a larger and richer life."

THIRTY-FIFTH ANNUAL REPORT OF THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY.

During the past year the Society has been compelled to make almost an entire change in its investments, and it seemed unwise to enter upon any new undertakings until that change had been completed. The funds of the Society are all now well invested, but the balance in bank is insufficient to meet the outstanding bills, and some of the smaller investments will need to be called in during the year unless considerable donations shall be received. The amount of invested funds on the first of May was $59,717; the amount in bank, $248.66; total, $59,965.66, which is an increase of $8,597.37 during the year. This has come from the following sources: Legacy of John Faucett, $7,482.40; "Latin Fund" transferred from the Board of Publication, $703.04; Donations from Hon. F. Stone, $25; from D. B. Spencer, $10; from J. N. White, $2. Surplus of income over expenditure, $374.93. This latter item, however, is only an apparent saving, as there are bills due against the Society amounting to nearly $1,000, and the amount of stock on hand is considerably less than last year.

There has been received during the year from rent and interest $4,722.68. This unusually large income is due to the way in which some of the investments have been made, whereby the income for the coming year has been in part anticipated. The regular annual income from our present investments would amount to about $3,500.

The receipts from sales for the year have been $882.31. There is still due from the Board of Publication for books sold during the year, $497.77; making the total amount of sales $1,380.08.

Another donation to the funds of the Society has just been received, a deed from N. J. Phillips, Esq., of Town Bluff, Texas, granting to the Society half a square league of land in that vicinity. The value of this donation has not yet been ascertained.

The expenditures for the year have been as follows:

Purchase of English and German works	$511 53
New type	529 96
Editorial work	600 00
Translation	231 78
Composition and stereotyping	1,142 01
Paper	123 20
Press work	43 20
Binding	478 19
Expense of investments	180 34
General expenses	1,407 30
Total	$5,247 24

The estimate value of the stock on hand is $2,000.

No new works have been issued by the Society since the last annual meeting, but the work on those then in hand or projected has gone steadily forward.

The plates of Volumes I. and II. of the *Apocalypsis Explicata* and of the *Coronis* and *De Divino Amore et Divina Sapientia* have been carefully revised, and these works are in press and will be for sale in a few weeks. The plates of Volume III. have been completed, as well as nearly the whole of Volume IV. and a large part of Volume V. Volumes III. and IV. will probably be issued in the early autumn, and the remainder of the work later in the year. The total number of Latin pages stereotyped during the year is 785. The only new Latin work now in hand is the *Canones*, of which a part is in type.

The very thorough work done by Dr. Worcester on the *Index Rerum* and Index of Scripture passages for the *Apocalypsis Explicata* deserves especial mention. They will fill the sixth or last volume of the work, and will be of great and permanent value to all students of Swedenborg.

During the year the "Doctrine of Charity" has been translated into Icelandic, the "New Jerusalem and its Heavenly Doctrine" into Dutch, and the chapter on Repentance from the "True Christian Religion" into Spanish. There have been many unavoidable delays, both in the translation and in the proof reading of these works, but they are all now in type, and will soon be issued. Other work of this kind has been projected, but is not yet sufficiently matured to be reported on.

Of the octavo works, 2,421 volumes have been sold during the year, only a slight falling off from the sales of last year, which was the first year of reduced prices. Of the same, 956 volumes have been distributed, mainly to public libraries.

Of the *Apocalypsis Revelata* ten sets have been sold during the year. Of the small edition of the "Four Doctrines," 80 copies have been sold. Of the octavo works in paper covers, 342 have been sold, and 128 distributed gratuitously. Of the Swedenborg Library, 51 volumes have been given to libraries. Of the small works in tract form, 11,175 have been distributed, amounting to nearly one million pages.

Of other publications, the Society has purchased 193 volumes of the works in German, of which 9 volumes have been distributed. Also 3,000 copies of "Heaven and Hell," published by the New-Church Lecture Bureau of Boston, of which 50 copies have been distributed and 1,309 sold.

The additions to the funds of the Society during the past year must be taken as an evidence that its work is useful, and will be continued. But these additions no more than replace invested funds which have been expended during the past few years. And the income from investment is by no means sufficient for the work immediately required. The completion of what has already been projected and begun will far more than exhaust the income from investments for the coming year. And yet this is only a beginning to the work of distributing Swedenborg's writings in all languages to all the civilized nations of

the earth, which is the field open to the Society for such service as it may be able to render. It has no hesitation, therefore, in appealing to the New-Church public for immediate contributions to this work. It would also urgently request that those who have property which they wish to devote, when they are through with it, to some worthy New-Church use, should give to this work the consideration it deserves.

PUBLICATION OF THE WORKS OF SWEDENBORG IN LATIN.

I HAVE been requested by the Board of Managers of the Swedenborg Printing and Publishing Society to reduce to writing, for more general use, remarks that I made at their annual meeting held in New York, May 13, 1884. The remarks were designed to show what has now been done by the Society in its work of publishing Swedenborg's writings in Latin, and to make some suggestions for the work of the next few months. This was my first introduction to the Board, and many of its members I then met for the first time. The remarks were conversational, and told more of my personal share in the work than I have been accustomed to present in public; for I wished to show how the Lord had led us, and to show his providence in all that has belonged to this work, but it is my duty to comply with the request that I will say with my pen some of the things that were then said with the tongue.

My study of the Writings in the original language began in early childhood. My father had several of the smaller works of the original edition, brought to this country by the Rev. William Hill. He also procured, as they appeared, the reprints of Dr. Immanuel Tafel. For a short time I had the valuable instruction of Mr. T. B. Hayward, and always had his kind encouragement. When I reached manhood I had read the *Arcana* in Latin, and very many of the smaller works.

DE CHARITATE.

The first work that the Society published in Latin was the little work *De Charitate*. Swedenborg did not complete this work, nor did he publish it. Parts of it were published at London, in 1840, from an old copy called Nordenskiold's. This manuscript copy afterward came into my possession in a singular way. Let me tell of it:—

For a short time before the death of Dr. Immanuel Tafel, I had been in correspondence with him, and he had procured for me some of Swedenborg's works in their original edition. Very soon after I heard of his death, I wrote to Mrs. Tafel and asked that I might be the purchaser of all of these works that could be spared from her husband's library. At the same time she wrote to me, offering them all. Our letters were on the ocean at the same time. I became the purchaser, and I will not now attempt to tell how greatly I was overcome when I found myself in possession of these treasures.

Among the books I found two volumes in manuscript. Mrs. Tafel said in her letter that these had been her husband's special treasures,

most carefully cherished. In these volumes I found a copy of *De Charitate*, of the *Canones*, of *De Domino*, of a volume of the *Memorabilia* that Dr. Tafel called the "Spiritual Diary," and two copies of the *Invitatio*. I saw at a glance that I had old copies in manuscript of several little works that had been published at London a few years before. I at once set myself to the work of comparing these works, as published, with the copies that had come to me in manuscript, noting all differences. The day after I had completed this work of comparison, I took down from the shelves an old volume of the *New Jerusalem Magazine*, and there I found a letter from Mr. Wilkinson that told of two volumes that had just come into the possession of the Swedenborg Society from the library of the Rev. Mr. Sibly, who had recently died. The volumes were fully described,—so fully that I at once saw that I then had the same in my keeping. It was not easy to give them up, but I knew that they could not be mine; that they had been placed in Dr. Tafel's hands for examination, and perhaps for publication; that he had died while they were in his hands; but that they had not been his and were not mine. A letter addressed to the Secretary of the Swedenborg Society was answered with no delay, and my treasures went to their true owner.

At a later day came the photolithographic copies of some of Swedenborg's manuscripts that are in the library of the Royal Academy, of Stockholm. And now we had the little work *De Charitate* from the author's own handwriting and in fuller form. It was, however, a first rough draught, much of it apparently illegible. I worked on it for many months, having the help that I had drawn from the copy that had for a time been in my keeping. I succeeded beyond my hopes in deciphering even the portions that seemed illegible, but when the time for a final revision came, I greatly desired to have access again to Nordenskiold's old copy. It was the time of Convention. The Rev. Mr. Benade called on me. He said, "Doctor, how is it that I find your name in so many of our old books?" "When I have imported them for others," said I, "I have often put in a slip, telling when and where I found them." "No; that is not it. I found your name the other day in two large volumes of manuscript, that just came in Rudolph Tafel's boxes. They are at Mr. H. P. Chandler's store-rooms now." Questions followed, and I became convinced that the old treasures had come back again when needed, and that they had come without my conscious call. And so it proved. They were soon in my keeping once more, and helped me in my work. Prof. Tafel was then on the water. He soon called to see me. He told me of his thankfulness that these old volumes had once been in my possession, and that I had collated the printed works with them; telling me that the old manuscripts had disappeared in some unaccountable way, and that I alone had a record of their exact contents. He expressed much concern at the loss of the little work *De Domino*. I silently pointed to my shelves, and there, to his amazement, he saw the well known volumes. They had by mistake been boxed with treasures of his own, and had come across the water when needed for the Lord's work, at the right time, and to the right place.

And here let me express my high sense of Prof. Tafel's kindness and generosity. He, too, had deciphered the work *De Charitate.* His readiness to help me, and his willingness to accept my readings in very many places where we had come to different results, called for all my thankfulness. Then soon came Mr. Ager's kind proposition, in behalf of the American Swedenborg Printing and Publishing Society, to publish this little work; and thus we soon had in print the first-fruits of the great work of having Swedenborg's manuscripts photolithographed.

APOCALYPSIS REVELATA.

Next followed the work of revising and reprinting *Apocalypsis Revelata.* This was the first of Swedenborg's books that Dr. Tafel purchased for me. It came to me when many members of my family lay dangerously ill. For several weeks I scarcely slept; every hour, day and night, I visited their sick rooms, but when not needed at the bedside I studied the *Apocalypsis Revelata,* and revised its references.

Mr. Ager chose this as our next work. I little knew what I had undertaken. I thought that we were merely to have a reprint, in the style of the original, and of Dr. Tafel's reprints. I did not readily acquiesce in any changes even of type. But Mr. Ager and his associates of the committee that had my work in charge had different views. They desired by the modes of printing to give all possible help to the student; their suggestions all looked to this. I yielded slowly and ungracefully, on some points much against my will, but at last we all saw alike, and were safely on our way. Mr. Howard, our printer, is a genius in his way. He can almost make his types talk. He made many valuable suggestions. He has been indefatigable in his work, which was for a time quite difficult on account of his want of acquaintance with the Latin language. Two noble volumes soon showed the results of our work.

APOCALYPSIS EXPLICATA.

Next we took up the great work, *Apocalypsis Explicata.* It will be remembered that Swedenborg did not publish this work; we have much reason to believe that he laid it aside unfinished. There are two draughts still preserved in the library of the Royal Academy at Stockholm. The copy that was written out for the press was in London for many years. The story of its preservation from fire is well told in Hindmarsh's "Rise and Progress of the New Church." The work was printed by Hindmarsh in four quarto volumes. The manuscript was sent back to Stockholm when it became plain that the library of the Royal Academy was its rightful custodian. The first draught too is there; it extends a verse or two farther than the fair copy.

Dr. Immanuel Tafel began the republication of this great work some time before his death. He had sent out six chapters when he died, and two chapters more were given us later—apparently first proofs from the printer's hands. None of this work was done as satisfactorily as Dr. Tafel's earlier work, when he had his brother's help; errors crept in; there are several omissions; corrections and changes

were made without note. It was necessary for these reasons, and for the sake of uniformity with other work, for us to begin anew.

The plan that had been carried out so successfully with *Apocalypsis Revelata* was adopted for this larger work, and one or two new features were introduced. Some of the numbers (or articles, as Swedenborg calls them) are very long in this work; for convenience of reference these long numbers have been subdivided; and all reference figures have been adapted to these subdivisions. Wherever a passage of the Word is quoted, but not continuously, the omissions have been indicated by dots, and the length of the omission has determined the number of dots. Two volumes have now been printed. The plates of fourteen chapters have been made. The work will be soon completed.

An *Index of Scripture Passages* has been so made that at a glance the student can learn whether a given verse is found in the work; and the special portion of the verse that is found in any subdivision of the numbered articles is clearly indicated.

It will be remembered that Swedenborg did not leave us an *Index Rerum* for this work. The Index that we have was prepared by Mr. Tulk. When I began to prepare an Index for our Latin work, I supposed at first that it would be necessary only to translate Mr. Tulk's Index into Latin, but I became dissatisfied with this course while we were making the plates of the letter A. There is no analytical character to Mr. Tulk's Index. He made his entries in the order of the successive numbers of the work. It has a few errors; and its omissions are very numerous and very important. Our Index will be far more full; its leading articles will show the great richness of the *Apocalypsis Explicata* on many subjects; and our references to subdivided articles will prove of great convenience. In this Latin Index the vocabulary will be found very full. Translators of the Word and of the Writings will find this feature helpful, but translators of our "Index" into other languages will probably find it unnecessary to preserve so many heads. The Index in its leading articles is itself so rich that it will be found valuable as a work for reading and for reference. Swedenborg's own language has been to a very great extent preserved in it. Mr. Howard is now printing the letter E. I have prepared copy nearly through the letter S.

DE DIVINO AMORE ET DIVINA SAPIENTIA.

Appended treatises concerning the Divine Love and the Divine Wisdom were proposed in one of the concluding numbers of *Apocalypsis Explicata*, and a syllabus was given. Treatises on these subjects, in part following the plan proposed, were left by Swedenborg in rough first draught. These were printed by Mr. Hindmarsh as an Appendix to his edition of *Apocalypsis Explicata*. He had not, however, access to Swedenborg's own manuscript, but printed from a very faulty copy, into which he was obliged to introduce many changes. Our privileges have been greater. In the photolithographic edition we have a facsimile of Swedenborg's own manuscript, most of it not hard to decipher. Our edition is from the photolithograph; and its

plates have all been cast. Now that we have a perfect Latin text, a new translation into English must soon be called for. This I intend to make.

DE DOMINO.

In the year 1840 a little treatise concerning the Lord, in very incomplete and fragmentary form, and with it a longer treatise concerning the Athanasian Creed, were published at London. They were printed from Mr. Sibly's volumes of manuscripts, that were so long in my possession. They make frequent reference to the *Apocalypsis Explicata*, and have been regarded as memoranda or as beginnings of a further treatment of these subjects, that was promised for its Appendix. As these little fragments have much the same relation to the work itself with that borne to it by the treatises concerning the "Divine Love and Wisdom," they, too, have been subjoined to our work. It will be noticed that in our edition the little fragment *De Domino* follows the larger portion *De Fide Athanasiana*. Ours is the true order. Internal evidence shows that this was the order of their composition. It is also the order in which Swedenborg presented these same subjects in an earlier part of our work.

The corrections that were needed in these little works were somewhat numerous. All departures from the copy formerly owned by Mr. Sibly have been carefully noted. The original manuscript is not known to be in existence.

The plates of these little works are now complete.

CORONIS.

The *Coronis* or "Appendix to the True Christian Religion" was the last work written by Swedenborg. As published in Latin, and as found appended to some editions of the "True Christian Religion," it is incomplete. I do not believe that Swedenborg finished it. His manuscript is not known to be in existence.

Besides this we have what some have regarded as a continuation of this *Coronis*. This was published by Dr. Immanuel Tafel in one of the volumes of the "Diary." This is in no sense a continuation of the *Coronis;* it is a syllabus of a proposed Appendix. What we commonly call the *Coronis* was probably written out from this, with slight changes of plan as the work went on. In our edition we have placed this syllabus before the fuller work.

To this we have appended, with some other matter that Swedenborg wrote near the close of his life, the "Invitation to the New Church." Concerning this I have something pleasant to record. Dr. Immanuel Tafel printed the *Invitatio* from a copy found in Mr. Sibly's volume—a copy that was made under the care of Nordenskiold; in many places this copy is sadly inaccurate. In the same old volume, when it was in my possession, I saw what was plainly intended to be a copy of the same original manuscript; but this second copy then seemed to be without value; it was evidently made by one who had almost no knowledge of Latin, and no experience at that time in reading Swedenborg's handwriting; it was full of inaccuracies and of word-forms that were not words known to the Latin or to any other

language; but it was certainly made by an honest man, who, when he could not decipher a word, at least tried to imitate with his pen the lines that constituted the word. Mr. Ager, at my request, called for this old volume to be sent across the water the third time. And now for the good Providence that was shown:—Wherever a word in Nordenskiold's old copy was plainly wrong, this second manuscript, in the midst of its blunders and its misapprehensions, clearly had the right word, or at least had the semblance of a word that would at once suggest the right one. From the combined use of the two manuscripts we now have a text that I believe to be as accurate as any of the works published by Swedenborg himself.

I have the pleasure of adding that the *Coronis* is once more in print. Copies will be ready for use in a few days.

CANONES.

Mr. Howard tells me that he has already begun to set the "Canons of the New Church." I have not yet received any of the proof sheets. This is one of the little works published at London in 1840, from a copy called Nordenskiold's, found in one of Mr. Sibly's volumes. I have had the privilege of collating this copy with a copy made later, found by Prof. Tafel, and called by him the Skara manuscript. Each copy has some things that are wanting in the other; the work will therefore be rather fuller than heretofore.

FURTHER WORK PROPOSED.

I have carefully deciphered a little work found in one of the volumes of photolithographs—the Index to what is commonly called the "Missing Treatise concerning Conjugial Love:" Swedenborg probably called the work "Angelic Wisdom Concerning Marriage." It was an extended work, containing more than twenty-two hundred numbers. The heads of its chapters were almost identical with those of the published treatise concerning Conjugial Love; the Memorabilia were nearly the same; there is much reason to believe that it was the first draught of a work which the author re-wrote in a form abridged and condensed, and printed as *De Amore Conjugiali*. The Index is very rich. It will make about fifty of our pages. References have been annexed, by two or three friends and by myself, to corresponding matter in the published work.

I hope that the publication of this Index will be authorized.

DE NOVA HIEROSOLYMA.

The little work entitled "The New Jerusalem and its Heavenly Doctrine," has never been reprinted in Latin. The errors of reference in the intermediate chapters are very numerous in the original; they are even more numerous in the Printing and Publishing Society's edition; they are somewhat less in number in the later London edition, and in Le Boys des Guay's edition in French. A great deal of labor has been done by Prof. Cabell, of Urbana, by a lady connected with the library of Harvard College employed by Prof. Parsons, and by myself, in verifying these references.

I beg leave to express the hope that a corrected Latin edition may soon be published.

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